ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN
PHILOSOPHISCH-HISTORISCHE KLASSE
SITZUNGSBERICHTE, 863. BAND

In Clear Words

The *Prasannapadā*, Chapter One

Vol. I

Introduction, Manuscript Description, Sanskrit Text

Anne MacDonald

Verlag der Österreichischen Akademie der Wissenschaften
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Preface

My interest in Madhyamaka goes back to the early years of my graduate studies at the University of British Columbia (UBC) in Vancouver, Canada, and I remember well the discussion in which my esteemed Sanskrit professor Ashok Aklujkar suggested that I consider turning my attention to the Prasannapadā, a text I was at the time familiar with by name only. Trusting the guidance of this man who seemed to know everything about the enchanting world of the language of the gods, I agreed to do so, and the first seeds for the present book were sown. I remain very grateful for Prof. Aklujkar's expert tutelage in Sanskrit and the introduction to Indian philosophical thought, as well as for his efforts in securing financial support for my studies at UBC. Just as I was commencing my doctoral work, Karin Preisendanz, who had received her training at the University of Hamburg, Germany, was hired on in the department, a lucky coincidence which would fling open for me the doors to German Indological scholarship and heralded my initiation into text-critical work. Although my dissertation topic at the time focussed on differences between the thought of Nāgārjuna and Candrakīrti, Prof. Preisendanz read with me, among other texts, the section in the first chapter of the Prasannapadā on dependent-arising and a large part of the Candrakīrti-Bhāviveka debate. When she later accepted a position back in Hamburg, I was encouraged to fly off to the Hanseatic city too, because there I would be able to deepen my understanding of the Buddhist philosophical tradition with the legendary Lambert Schmithausen. It was the move to the more philologically oriented Institute for the Culture and History of India and Tibet at the University of Hamburg that motivated me to switch my dissertation topic to re-editing the first chapter of the Prasanna-padā and set me, for the purpose of accomplishing my goal, on a

serious search for manuscripts of the work. More intent on gleaning knowledge than quickly acquiring a doctoral degree, I immersed myself in the German language and then took the opportunity to attend Prof. Schmithausen's classes over the next few years, and audited courses held by the Madhyamaka specialist Felix Erb, the Tibetologist David Jackson, and the Indologists Karin Preisendanz and Albrecht Wezler. I am especially grateful to Prof. Wezler for having made my stay in Germany possible by employing me in the Nepal-German Manuscript Project (NGMPP) for nearly five years, and for the happy Christmases spent with his family and troupe of Tibetan mastiffs.

The present book is the result of a comprehensive reworking and expansion of its earlier doctoral dissertation incarnation. A period of poor health prevented me from preparing the dissertation for publication once it was completed, but in the end this merely kept me from publishing prematurely, because already in 2005 Yoshiyasu Yonezawa of Taishō University, Tokyo, announced the discovery of an important and complete palm-leaf manuscript of the Prasannapadā preserved in the Potala Palace in Lhasa. The manuscript was not accessible to scholars, but Prof. Yonezawa informed me that he had been permitted to make a hand-copy of it, and with the hope that either a microfilm of the manuscript or the hand-copy itself would become available, I decided to refrain from publishing until I could consult its text—or until it had become clear that this would be impossible. My decision proved to be a wise one, because during a visit to Tokyo in 2011, Prof. Yonezawa very generously gave me his meticulous transcription of the manuscript's first chapter. His magnanimity allowed me to confirm previously speculative readings and to emend numerous others in my Sanskrit critical text, as well as to identify interpolations, and facilitated my understanding of the relationships between the older (extant and also some non-extant) manuscripts of the Prasannapadā. Access to the Potala manuscript was also crucial for gaining newfound insight into the impact on the Tibetan translation of one of the Sanskrit manuscripts relied upon by its translators, information that will be indispensable for the editing of further chapters of the work.

A good number of individuals have contributed, in myriad ways, to this book reaching its present form. I am first and foremost deeply indebted to Prof. Schmithausen, who read most of my dissertation, helped solve some knotty problems, and offered many invaluable suggestions for improvement, and who more recently read large sections of my book manuscript and again made illuminating remarks and kindly and patiently answered my questions. Any references to Chinese materials in the notes to the translation which are not attributed to another source were provided by him. It was a tremendous privilege to have studied with such a brilliant and inspiring scholar, and I express here my lasting gratitude for his instruction and for his input to the present project. I am also grateful to Prof. Preisendanz for her instruction, her help in acquiring a microfilm of ms L and a photocopy of the Rome copy of ms D, and for having fastidiously read the beginning parts of my dissertation. She was also instrumental in my move from Hamburg to Vienna, where I have been able to benefit from a uniquely rich academic environment and interaction with many excellent scholars, both in the Department of South Asian, Tibetan and Buddhist Studies of the University of Vienna and in the Institute for the Cultural and Intellectual History of Asia (IKGA) of the Austrian Academy of Sciences. Shortly after I arrived in Vienna to take a University position, Prof. Ernst Steinkellner, then director of the IKGA, kindly invited me to participate in his Pramāṇasamuccayaṭīkā project, for which I was and remain extremely thankful, not only for the exciting opportunities it brought but also for needed financial support.

It was toward the end of a delightful and profitable five-month sojourn in Kyoto, generously arranged by Prof. Shoryu Katsura, that I was able, upon the invitation of Prof. Akira Saito to Tokyo, to meet with Prof. Yonezawa and receive the all-important file of the Potala manuscript. A cursory look at the hand-copy quickly revealed that a thorough reexamination of my earlier work, and reconsideration and revision of many aspects of the critical text and related material would be necessary, but the past couple of years in the idyllic research oasis of the IKGA—thanks to the beneficence of its late director Dr. Helmut Krasser—has allowed exactly that. To all of the persons mentioned I express my sincere gratitude.

I owe thanks to the staff at the Bodleian Library in Oxford for their aid with respect to the precious palm-leaf manuscript of the Prasannapadā preserved there—by name I know only Gillian Evison and Doris Nicholson—who at my request arranged for the manuscript to be photographed despite initial reports that it was too fragile to be filmed. Prof. Wezler, Director General of the NGMPP from 1982 to 2002, helped procure the microfilms of the NGMPP manuscripts, and additionally arranged for a photocopy of the first chapter of the Tibetan translation of the Prasannapadā to be made from the copy of the Narthang Tanjur kept in the Staatsbibliothek in Berlin. Unfortunately, this copy suffered water damage during WW II, and the photocopy I received was in many places unreadable. I therefore also thank Prof. David Seyfort Ruegg for having made available his photocopy of the Narthang Tanjur's first chapter, and Burkhard Quessel for arranging for its copying. Dr. Susmita Mallick photocopied the first chapter of manuscript N on a visit to Calcutta, after two years of unsuccessful attempts by Wezler and Preisendanz to order a copy of it from the Asiatic Society. I am also grateful to the Société Asiatique librarian Marie-Claude Karunatilleke for providing me with a photocopy of manuscript M, the Cambridge Library librarian for sending a microfilm of manuscript L, the staff of the previous Institute for the Advanced Study of World Religions in New York for sending microfiches of manuscripts G and K, Dr. Mauro Maggi, previously the librarian for the Oriental Department of the Istituto Italiano per l'Africa e l'Oriente in Rome, for providing me with a photocopy of the Rome copy of manuscript D, and the late Prof. J.W. de Jong for sending me his wife's transcription of the same manuscript.

It is a privilege to acknowledge the bodhisattva-like help of other colleagues and friends, without which the quality of these pages would be greatly diminished. Prof. Jonathan Silk altruistically sent me his draft translation of the Kāśyapaparivartasūtra, Iain Sinclair repeatedly brought bibliographic material and other information related to manuscript production in Nepal to my attention, and Dr. Toshikazu Watanabe and Dr. Horst Lasic were always forthcoming and extremely helpful whenever I ran into obstacles related to Buddhist logic. Prof. Dorji Wangchuk, Dr. Orna Almogi and

especially Dr. Kurt Tropper kindly answered questions regarding the Tibetan edition. Dr. Helmut Krasser decided to convert my originally Roman-script Sanskrit edition into Devanāgarī, and thus took over the demanding job of formatting its text. Any problems I encountered when using the Critical Text Editor program were resolved through the sage and patient counsel of Dr. Cristina Pecchia. I additionally thank for their advice and help Dr. Ritsu Akahane, Dr. William Ames, Prof. Shobha Rani Dash, Dr. Dragomir Dimitrov, Prof. Eli Franco, Prof. Paul Hackett, Dr. David Higgins, Dr. Pascale Hugon, Prof. Birgit Kellner, Dr. Ulrich Timme Kragh, Bruno Lainé, Dr. Xuezhu Li, Dr. Hong Luo, Dr. Christian Luzcanits, Dr. Philipp Maas, Dr. Mudagamuwe Maithrimurthi, Koji Matsumoto, Dr. Yasutaka Muroya, Dr. Jundo Nagashima, Prof. Claus Oetke, Dr. Mahes Raj Pant, Dr. Carola Roloff, Prof. Alexander von Rospatt, Prof. Akira Saito, Dr. Bernhard Scheid, Kashinath Tamot, Dr. Himal Trikha, Prof. Kevin Vose, Prof. Chlodwig Werba, Prof. Chizuko Yoshimizu, and Prof. Akira Yuyama. Philip Pierce proofread the English with exceptional care, and also caught typos in the cited Sanskrit and Tibetan. Dennis Johnson checked numerous primary and secondary references and helped bring the bibliography into a presentable form, and King Chung Lo proofread the Tibetan edition. Last but certainly not least, I thank Christian Ferstel for his skillful help with formatting and Jürgen Schörflinger for finalizing the Stemma design. I apologize for any omissions, and of course take responsibility for all remaining errors. Finally, I gratefully acknowledge the financial support of the Austrian Science Fund (FWF) within the context of the project "Buddhist Literature and its Context" (P 23196-G15), and heartily thank the Austrian Academy of Sciences for accepting and publishing these two volumes.

This book is dedicated to my beloved parents Rev. Freda and Rev. W. Graham MacDonald, who have supported this endeavour from the start with unflagging interest, munificence and encouragement.

General Introduction

Contemporary scholars' interest in Candrakīrti's Prasannapadā (henceforth PsP)—an object of investigation of primarily Indian intellectuals from at least the seventh[1] until the twelfth century,[2] and for the next eight hundred years the domain of scholars in the Himalayas and on the Tibetan plateau—is a relatively recent phenomenon, originally piqued by the work's opening promise to provide elucidation for Nāgārjuna's sometimes terse and, for early researchers, often puzzling Mūlamadhyamakakārikā (henceforth MMK). In the initial years of Western academic inquiry into the two works (the latter is couched in the former),[3] debates focussing on the meaning of the Madhyamaka school's philosophical claims that everything is empty and that the things of the world neither arise nor pass away were sparked; of particular concern was the Mādhyamikas' understanding of the ultimate ontological nature of phenomena and the status of *nirvāṇa* and the person who attains it. These debates, in ever-changing garb, have continued to the present day, stimulated and fecundated by broad-based philosophical engagement with the MMK and PsP. The

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[1] Seyfort Ruegg (1981: 71 and n. 228; 1982: 513f.) has estimated Candrakīrti's dates as 600-650 CE. Lang (2003: 7) suggests ca. 550-650. Kimura (1999: 211) argues for 570-640 on the basis of Candrakīrti's reference to Dharmapāla as a contemporary (he proposes 550-620 for Dharmapāla). On Candrakīrti, see, e.g., Tillemans 1990: 13f.; Scherrer-Schaub 1991: xxxiff.; Lang 2003: 8ff.; Kragh 2006: 21, n. 21.

[2] The text may have been studied into the following century in Kashmir (cf. Nadou 1980: 237ff.).

[3] That the MMK also circulated independently has been confirmed by the discovery of a partially preserved Sanskrit manuscript of the work, which Shaoyong Ye dates to the sixth-seventh century; see Ye 2007a, 2008a, 2008b, 2009, 2011b. A complete but still unavailable Sanskrit manuscript of the MMK is thought to be preserved in Drepung monastery in Tibet (cf. Ye 2009: 309).

documentation, analysis and appraisal of Nāgārjuna's and Candrakīrti's critiques of the tenets of their co-Buddhists, as well as the clarification of points of dispute and the identification of non-Buddhist opponents, have contributed to the attempt to fathom the Madhyamaka self-understanding. It is without doubt to the advantage of this quest that Candrakīrti's elucidation of the MMK's twenty-seven chapters makes room for detailed discussion of matters pertinent to him and the sixth/seventh-century intellectuals in his circle, for the topics considered—some directly related to Nāgārjuna's verses, many not—often serve to shed light on his conception of key Madhyamaka tenets and related issues. The first chapter of the PsP, the longest and most wide-ranging of the work, has in recent years drawn the attention of a number of scholars because it is here that Candrakīrti delineates his views on important themes vis-à-vis those of significant peers and adversaries, and in which he defends the earlier MMK commentator Buddhapālita from the criticism of the MMK commentator and logician Bhāviveka.[4] The appeal of the latter discussion in large part derives from the fact that Tibetan exegetes pinpoint it as the source of the subsequent bifurcation of the Madhyamaka school into discrete streams and as holding the key to the controversial "Prāsaṅgika-Svātantrika distinction."

My own interest in the first chapter of the PsP, like that of other scholars, was kindled by a desire to penetrate the intricacies of the debate with Bhāviveka, and also to investigate and begin to evaluate the until recently neglected portion of this chapter in which Candrakīrti rejects cardinal aspects of Dignāga's epistemological project.

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[4] I employ the name Bhāviveka for the author of the Prajñāpradīpa, an appellation found twice in the palm-leaf manuscript that I refer to as ms P, namely, at its equivalents for PsP_M §63 and §67 [PsP_L 36.13 and 38.12]; the name has been "corrected" from Bhāviveka to Bhāvaviveka at P's equivalent for PsP_L 196.4; the text is missing for PsP_L 351.15. The name Bhāviveka is also found twice in my ms D (= de Jong's ms R): at the equivalents for PsP_M §67 and PsP_L 351.15; Bhāvaviveka occurs in D at its equivalents for PsP_M §63 and PsP_L 196.4. The palm-leaf manuscript I refer to as ms Q, of which I have access only to the readings of the first chapter of the PsP, attests Bhāviveka at its equivalent for PsP_M §67 and Bhāvaviveka at PsP_M §63 (for the other manuscripts' readings, see PsP_M). Bhāviveka is found throughout the Sanskrit commentary *Lakṣaṇaṭīkā (*LṬ). On the name of this author, see Iida 1980: 5f.; Seyfort Ruegg 1990: 69, n. 1; Lindtner 1995: 37-39; Watanabe 1998: 143, n. 3.

The main task I decided to undertake, however, was the establishment of an improved Sanskrit edition of the first chapter of the PsP. Re-editing the chapter had become a concrete possibility because previously unknown Sanskrit manuscripts of the entire work had been discovered by scholars in the years following the publication of de La Vallée Poussin's edition of the PsP and new emendations had been suggested, though these lay scattered in various publications. My own search had also unearthed additional Sanskrit manuscripts, some of which revealed themselves to be extremely valuable for the determination of correct and/or probable readings. It seemed only fitting that I should also prepare a translation for the entire chapter in order to make my interpretation of the text, especially for challenging passages, transparent to readers, and include annotations that would explicate and justify my choices for the critical Sanskrit text, as well as provide historical and philosophical background.

That critical reconsideration of the PsP's Sanskrit text is necessary has been obvious from de La Vallée Poussin's numerous reports in the notes to his PsP edition about problematic readings and lacunae in the manuscripts he relied on, and from the fact that the manuscripts consulted by later scholars do not always offer better readings for corrupt passages or supply lost text. It has been interesting to note that some of the same textual problems described by de La Vallée Poussin as present in his PsP manuscripts also occur in the oldest manuscripts available to the present study, one of which is estimated to date to the late twelfth or early thirteenth century. Clearly, but not unexpectedly since the process of copying new manuscripts invites human error, the text of the PsP had developed a number of blemishes in the centuries following its composition. It is unknown if these defects should also, or indeed predominantly, be attributed to a general neglect of the PsP for its nearly first four centuries, a possibility raised by Kevin Vose's hypotheses on Candrakīrti's importance—or rather lack of it—in India.[5] According to Vose, the

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[5] Compare the case of Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā, in regard to which the writer of the colophon in its sole extant manuscript records that the work had been neglected and that on account of this, the manuscript he dis-

PsP and the Madhyamakāvatāra (MA), Candrakīrti's independent, non-commentarial work, met with little or no interest during his lifetime and were basically ignored from the time of their composition until their "rediscovery" in the eleventh and twelfth centuries.[6] Basing his conclusions on the dearth of commentarial writing on Candrakīrti's works before the twelfth century, the silence of Mādhyamikas such as Avalokitavrata, Śāntarakṣita and Kamalaśīla with regard to his critiques of aspects of Bhāviveka's and Dignāga's positions, the fact that neither the PsP nor the MA was translated during the early diffusion of Buddhism to Tibet, and the lack of information on and writings by the individuals named in Tibetan lists of the Indian Prāsaṅgika lineage, Vose argues that Candrakīrti was an insignificant philosopher in his homeland, too conservative in crucial matters of epistemology to be taken seriously by his Madhyamaka cohorts.[7] Vose thus speculates that in the years following Candrakīrti's death, his oeuvre may have escaped disappearing altogether because conscientious librarians or scribes concerned with manuscript preservation safeguarded it.[8] "Most strongly," he writes, "we can imagine the existence of a marginal school of thought that did not champion Candrakīrti with new treatises … but studied and preserved his texts."[9] Exactly how Vose envisions this "best case" scenario is unclear, for he later states, "Rather than preserved in an unbroken lineage established by Candrakīrti himself, we see Candrakīrti's main texts—however they may have survived up to this

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covered and rescued had suffered serious damage by rats; see Steinkellner et al. 2005: xxxiv-xxxvi.

[6] Vose (2009: 27) describes the rediscovery of Candrakīrti's works: "Instead, important eleventh- and twelfth-century Indian scholars suddenly took interest in these forgotten texts … ."

[7] Vose (ibid., 9) considers Candrakīrti to have held an "obstinately conservative position … which undoubtedly contributed to his marginal status for hundreds of years afterwards." See ibid., 21ff.

[8] Ibid., 18: "One can infer that the very survival of Candrakīrti's writings down to the time of Jayānanda could only have been brought about by some kind of following, whether Candrakīrti's writings were preserved in monastic libraries or transmitted in scribal families."

[9] Ibid.

point—receiving broader attention beginning around the year 1000."[10]

As valuable and stimulating as Vose's hypotheses on Candrakīrti in India are, one suspects, given that his main arguments are in large part derived from the ostensible silence of pre-eleventh-century Madhyamaka philosophers,[11] that this silence might admit of slightly less radical conclusions, especially when further factors are taken into consideration.[12] Of his alternatives for explaining the survival of Candrakīrti's works, the postulation that Candrakīrti's views inspired a following of philosophers—whether an actual "school" and whether as marginal as Vose would have it remain open questions—who studied and taught his treatises would seem to be the more reasonable one. Indeed, the presumed reflections of Candrakīrti's ideas in Śāntideva's Bodhicaryāvatāra (8th c.), the references to and close familiarity with his works on the part of Prajñākaramati (10th c.), the fact that Ratnākaraśānti (late 10th c., early 11th c.) apparently found it necessary to refute his views,[13] and the interest in and broad accessibility of Candrakīrti's compositions to the tantric writers may rather speak against the supposition that his works lay for centuries sunk in oblivion on library shelves[14] or in the domiciles of scribes. Although probably overshadowed by the early Yogācāra-Madhyamaka tradition, this strand of Madhyamaka thought may in fact have been quite stable and robust, energized by the insights of each succeeding generation, and authoritative and widespread enough to have had the influence it did on the writers and translators of the eleventh and twelfth centuries. Considering our present interest, namely, the extant PsP manuscripts, in the light of this scenario, the

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[10] Ibid., 27.

[11] Vose (ibid.) speaks of 1000 CE as being the time that Candrakīrti's works began to receive more attention but is aware that Prajñākaramati was also active in the 10th c. (he dates him 950-1030).

[12] I shall not go into a detailed discussion of the matter on this occasion.

[13] See Luo forthcoming.

[14] As Vose (ibid., 18, n. 10) also notes, manuscripts did not last long in India's hot and humid climate. It is sometimes stated that 200 years was the upper limit of survival; many succumbed much earlier on account of molds, insects and rodents.

corruptions we encounter in the PsP's oldest manuscripts might then equally be the result of the repeated copying of the text within an unbroken and vigorous but non-commentarial lineage of Mādhyamikas who championed Candrakīrti's causes. We do know that the PsP was an important work for, among others, eleventh-century Kashmiri scholars erudite in the intricacies of Madhyamaka thought,[15] and that some of them were cognizant of textual problems in the manuscripts at their disposal. The availability of a PsP manuscript in Lhasa in the early years of the twelfth century that is documented as hailing from eastern Aparānta indicates that the work was also studied in this part of India in the tenth or eleventh century; unfortunately, the exact location of Aparānta is still not known. One of the two palm-leaf manuscripts at the disposal of the present study testifies to interest in the PsP in Nepal in the late twelfth or thirteenth century; the other may also have been copied there but its date is uncertain.[16] Both of these manuscripts testify to attempts, some of which may have occurred in previous centuries, to rectify through comparison with other manuscripts of the PsP a number of the flaws that had crept into the textual tradition. In this connection one should not neglect to mention the *Lakṣaṇaṭīkā (*LṬ), a commentary cum student notes on the PsP probably composed in the early twelfth century, which Yonezawa holds was written under the supervision of Abhayākaragupta at Nālandā or Vikramaśīla monastery.[17]

Chapter One and its Content

The meticulous defense and elucidation of Madhyamaka positions in the first chapter of the PsP must have been welcomed by Candra-

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[15] Note that the colophon of the Tibetan version of Candrakīrti's Catuḥśatakaṭīkā, which like the PsP, was translated by Pa tshab nyi ma grags in Kashmir, traces Pa tshab's *paṇḍita* collaborator's Madhyamaka lineage back two generations to the renowned scholar Ratnavajra.

[16] It is not certain that the Potala palm-leaf manuscript, i.e., ms Q, was written in Nepal and a detailed analysis of its script is required in order to estimate its date of copying.

[17] See Yonezawa 2001: 4-8, 27 and Yonezawa 2004: 117f.

kīrti's immediate and wider circles. Candrakīrti in fact allots only slightly more than a quarter of his first chapter's commentary to remarks on the two *maṅgala* verses that open Nāgārjuna's MMK and the fourteen *kārikā*s that make up its first chapter, and devotes the large remainder of the chapter to addressing a number of pressing issues connected with logical, ontological and epistemological theories and ideas propagated and legitimated by his opponents, most of which would have been familiar to his followers. The principal and potentially most influential competitor who had to be dealt with was the learned Madhyamaka scholar Bhāviveka, who, as stated, had criticized the logical method employed by and various stances of his forerunner, Buddhapālita, numerous times in his Prajñāpradīpa.[18] Of primary concern to Candrakīrti was Bhāviveka's critique of Buddhapālita's reliance on consequences (*prasaṅga*) for the demonstration of the ultimate nature of things and Bhāviveka's insistence on independent inferences (*svatantrānumāna*) for such. Candrakīrti allocates nearly a fifth of the chapter to a vindication of Buddhapālita's use of consequences and to the thorough discrediting of Bhāviveka's attempt to enforce the employment of inferences; in the course of his argumentation, however, Candrakīrti makes clear that he does not intend a global rejection of inferences and rather vetoes only the particular type of inference utilized and advocated by Bhāviveka. Indeed, one of Candrakīrti's main goals in the section is, as Bhāviveka's was earlier, to upgrade, i.e., modernize, the methodological tools used by his school in debate. Bhāviveka's criticism of Buddhapālita ensued from his reaction to important developments that had occurred within Buddhism's logical-epistemological fold in the first half of the sixth century, that is, within Dignāga's camp, which had resulted in Bhāviveka's integration of the logical theory and procedure evolved and prescribed there into his own school, which must have appeared to him as one that had been working with obsolete tools and was therefore open to attack. Candrakīrti, born into a period in which Dignāga's logic had become authoritative, himself erudite in the intricacies of logical procedure and well versed in Dignāga's writings on the subject, was aware of the demands of

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[18] Saito (1984: xxiv) reports that Ejima counts twenty occasions of criticism noted by Avalokitavrata.

the day and the threat, and his response to Bhāviveka served the secondary purpose of providing him with a platform from which to address and possibly preempt criticism from the logical-epistemological faction itself as regards the Mādhyamikas' logical procedures. Candrakīrti's partial yet calculated acquiescence to Bhāviveka's demand for formal inferences that had him sanctioning the use of inferences acknowledged by the opponent but not by the Mādhyamika (*paraprasiddhānumāna*) was, as Bhāviveka's methodological renovations were, a response to his intellectual environment; he was spurred by it to clarify the Madhyamaka argumentative methods, to distinguish their characteristics from those of the prevailing type employed in debate, and to justify the deviations from Dignāga's rules.

Later on in the first chapter of the PsP, Candrakīrti focusses his attention on fundamental epistemological theories propounded by Dignāga, devoting nearly as much of the chapter to the rebuttal of these ideas as he did to his rebuttal and critique of Bhāviveka. Candrakīrti's overriding aim throughout his lengthy refutation of the particular characteristic (*svalakṣaṇa*), portrayed as the bare percept, and his argumentation against Dignāga's understanding and etymologizing of the word *pratyakṣa* (i.e., as "direct perception") is, first and foremost, to demonstrate the inappropriateness of Dignāga's attempt to establish, via his particular characteristic and the consciousness that knows it, a more "refined" plane of reality that would be situated above the unexamined everyday level—regardless of whether Dignāga might portray it as ultimate reality or, inasmuch as it is reduced to consciousness from the Yogācāra point of view, as a preliminary level of reality. As Candrakīrti asseverates, the positing of such a level is mistaken and misleading, for when the ultimate is not topical, the world and its constituents should simply be accepted as general consensus understands them. When, on the other hand, the ultimate nature of these common-sense phenomena is the matter of interest and for the sake of determining it they are analyzed, they dissolve completely, leaving no room whatsoever for any (provisional or final) entities. Demonstrating that Dignāga's views lead to problems, Candrakīrti points out that Dignāga's postulation of a (*sva*)*lakṣaṇa* that would exist independently of its related *lakṣya* makes a travesty

of the Buddha's teaching of dependent-arising and annihilates the crucial difference, accepted by all Mahāyānists, between the surface level and ultimate reality. Dignāga is accused of confounding the surface level (*saṃvṛti*) with the ultimate level, and thereby of ruining the surface level, a level of "reality" that, as such, is to be accepted without any philosophical analysis. A substantial point of interest in Candrakīrti's critique of Dignāga's understanding of *pratyakṣa*—for Dignāga the cognition direct perception—is Candrakīrti's position that for Mādhyamikas, as for ordinary persons (and indeed for certain other Buddhists), the primary referent of the word *pratyakṣa* is not consciousness, but rather the object perceived. Even though later interpretations, especially in Tibet, of Candrakīrti's critique of Bhāviveka would substantially affect the characterizations, internal demarcations and, as a result, the self-understanding of the Madhyamaka school, his remarks in regard to Dignāga's views had virtually no impact on the logical-epistemological tradition in India; they did, however, lead to heated debates in Tibet. For the Mādhyamikas in Candrakīrti's immediate and subsequent tradition, however, the conversation with Dignāga explained precisely why their fellow Mahāyānist's seductive epistemological theories, particularly that of *saṃvṛti*-level bare particulars, had to be rejected.

In the section just antecedent to the attack on Dignāga's epistemological views, Candrakīrti addresses opponents (previously presumed by scholars to belong to Dignāga's tradition, or to be Dignāga himself—or even Bhāviveka) who can only be identified as Naiyāyikas.[19] These opponents dispute the Madhyamaka claim that things do not come into being on the ground that such an assertion requires ascertainment via some sort of valid cognition, arguing that if the Mādhyamikas admit that this cognition exists, then something, i.e., the means of valid cognition, must itself come into being and exist, which would thus confute the Madhyamaka assertion. If, on the other hand, the Madhyamaka position is that not even valid cognition exists, then the view that things do not arise is bereft of certitude. The same argumentation, in a more abbreviated form than Candrakīrti

[19] See MacDonald 2011.

presents it, is encountered in Pakṣilasvāmin Vātsyāyana's Nyāyabhāṣya and on two occasions in Uddyotakara's Nyāyabhāṣyavārttika.

A less philosophical discussion with the Conservative Buddhists (the so-called "Hīnayānists") is sandwiched between the argumentation directed toward Bhāviveka and the confrontation with the Naiyāyikas. The Conservative Buddhist opponent objects to the Madhyamaka school's radicalizing of the principle of dependent-arising to the extent that dependent-arising is characterized, as it is in the opening verses to the MMK, as being *without* arising or ceasing, without one thing or separate things, and without coming or going, and charges the Mādhyamikas with contradicting the verbal testimony of the highest authority, namely, the Buddha. The Conservative Buddhist's citing of Canonical verses and prose statements which unequivocally refer, for example, to the coming into existence and subsequent cessation of things and which thus appear to confirm that dependent-arising is indeed qualified by arising and ceasing, is taken as an opportunity by Candrakīrti to edify his co-Buddhists as to the difference between interpretive and definitive scriptures, and inspires him to cite a number of passages from both the Conservative Buddhists' and the Mahāyānists' scriptural collections in support of the actual non-arising, etc., of things that dependently arise. Presented in the section are passages from the Āgamas, the Vinaya, the Udānavarga, the Akṣayamatisūtra, the Samādhirājasūtra, the Kāśyapaparivartasūtra, the Dṛḍhādhyāśayaparipṛcchāsūtra, the Vajramaṇḍadhāraṇī, and the Upālipariprcchā, some of which preserve the only known Sanskrit for their respective work.

Further citations from the Āgamas, and from *sūtra*s not mentioned above, as well as from *śāstra*s, are found in the other sections of the PsP's first chapter. Of relevance to our knowledge of the temporal succession in which the individual works in Candrakīrti's oeuvre were produced are the references to and citations from the Madhyamakāvatāra, which appear to indicate that this work was composed prior to the PsP, and the lack of references to any of the

other commentaries attributed to Candrakīrti.[20] The brief citations from Buddhapālita's Mūlamadhyamakavṛtti and Bhāviveka's Prajñāpradīpa, for which only the Tibetan translation is otherwise available,[21] are of significance in that they provide the original Sanskrit or a close approximation thereof for the quoted passages.[22] Candrakīrti additionally cites from works other than the MMK that he attributes to Nāgārjuna, namely, the Yuktiṣaṣṭikā, the Vigrahavyāvartanī and the Lokātītastava, from Āryadeva's Catuḥśataka, Vasubandhu's Madhyantavibhāga, from Mahāyāna *sūtra*s such as the Śālistambasūtra, the Lalitavistara, the Ratnacūḍaparipṛcchā and the Ratnākarasūtra, as well as from Pāṇini's Aṣṭādhyāyī. Candrakīrti has the tendency to classify the canonical Abhidharma material he makes reference to as authoritative testimony (*āgama*).

The final section of the chapter is devoted to the explication of MMK I.2-14, the *kārikā*s by way of which Nāgārjuna refutes the four conditions (*pratyaya*) held to be responsible for the coming into being of things, their effects. The opponent party in this section is again the Conservative Buddhists, who substantiate their view that the conditions are truly existent things which bring about the arising of other truly existent things by arguing that the Buddha himself taught the four conditions. Candrakīrti must have had Buddhapālita's commentary on the MMK before him, either in memorized or manuscript form, as he composed his commentarial remarks on the *kārikā*s of this section: he often reiterates Buddhapālita's interpretation of specific *kārikā*s, or elements thereof, and thus demonstrates

[20] Felix Erb (1997: 14; see also 9ff.) suggests that Candrakīrti's works were produced in the following order: Madhyamakāvatārabhāṣya, Prasannapadā, Yuktiṣaṣṭikāvṛtti, Śūnyatāsaptativṛtti, Catuḥśatakaṭīkā. My ms Q contains a few references to the Madhyamakāvatāra that are clearly interpolations, which leads one to wonder if some of the others in the PsP text we have received might not also be later additions, although at least one seems to be necessary for Candrakīrti's argumentation and thus intrinsic to the work.

[21] The first chapter of Buddhapālita's commentary on the MMK is not preserved in the BP manuscript discovered and edited by Shaoyong Ye.

[22] As pointed out and discussed in my translation's annotation to the relevant passages, Candrakīrti does not always quote his sources literally (or did his sources read differently?).

his endorsement of it. Whether he also had Bhāviveka's commentary before him is less clear; his tendency to repeat, sometimes in a revised form, Buddhapālita's comments but to overwhelmingly ignore variant interpretations given by Bhāviveka may betray an intent to restore pride of place (at least as concerns earlier commentators) to Buddhapālita's work. On occasion Buddhapālita, Bhāviveka and Candrakīrti present similar interpretations for the MMK I verses; at times Candrakīrti apparently finds the explanations and arguments of both of his predecessors unsatisfactory, and deviating from these, offers an alternative analysis.[23] I considered it meaningful, given that most translations of chapters of the PsP focus only on Candrakīrti's comments, to begin to investigate in a very preliminary way the degree to which Candrakīrti relies on the remarks and commentarial style of Buddhapālita and Bhāviveka, and have therefore included in my annotation some basic observations regarding the interpretation of the *kārikā*s presented by the earlier commentators.[24]

Previous Investigations, Editions, and Translations

The first reference to the PsP by a European was made by Brian Houghton Hodgson (1801-1894), a British civil servant appointed in 1820 to Residentship in Kathmandu, when he included it in a list of Buddhist Sanskrit literature in Nepal in an essay published in 1828.[25] Misled, however, by an erroneous designation of the work, Hodgson

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[23] Unfortunately, the MMK commentaries composed by, according to Avalokitavrata, Devaśarman, Guṇaśrī, and Guṇamati, are neither extant in Sanskrit nor available in translation (see Kajiyama 1963: 37f.); it is thus impossible to know if Candrakīrti draws on their comments when he deviates from the interpretations of Buddhapālita and Bhāviveka. Scholars who read Chinese will be able to determine if he ever relies on Sthiramati's commentary.

[24] For detailed remarks on the PsP's relationship to earlier commentaries, especially as regards MMK XVII, see Kragh 2009.

[25] See Hodgson 1828: 431 and Hodgson 1874: 20.

wrongly recorded the PsP's name as "*Vineya Sútra*."[26] This mistake in appellation was rectified shortly after Hodgson passed on one of his manuscripts of the PsP to the Société Asiatique in Paris by the French scholar Eugène Burnouf (1801-1852), who identified the work, in accord with the name found in manuscript's colophon, as the "Madhyamakavṛtti" and who realized, upon reading Candrakīrti's opening verses, that the composition was specifically a commentary on Nāgārjuna's MMK. The revised determination of the name and character of the work as well as Burnouf's brief but somewhat perplexed observations on Madhyamaka philosophy were presented in his 1844 "Introduction à l'histoire du Buddhisme indien," where alongside his careful description of and comments on the work he noted that the Prajñāpāramitā literature's proclivity for negations—characterized by him as "audacious"—is in the MMK taken even further ("si cela est possible") to intend metaphysical non-existence. Burnouf admitted that he found it difficult to understand how the MMK could have presented itself as an authority on Śākyamuni Buddha's doctrine, since, he opined, any Brahmin who wanted to decimate Buddhism would need to do little more than adopt Nāgārjuna's and Candrakīrti's arguments.[27] Comments like these by Burnouf with respect to Prajñāpāramitā and Madhyamaka literature and his pegging of Nāgārjuna's (and by implication Candrakīrti's) general philosophical view as a "scholastic nihilism"[28] profoundly influenced other nineteenth-century scholars, some of whom cast severe value judgements on Buddhism as a whole, and were at least

[26] Hodgson corrects his 1828 reference "*Vineya Sútra*" to "*Vinaya Sútra*" in the 1874 reprint of the essay. Hodgson collected at least two manuscripts of the PsP. The manuscript that he passed on to the Société Asiatique in Paris had, Burnouf reports, the words "*vinaya patra*" written on its first folio; the manuscript that Hodgson presented to the Asiatic Society of Bengal has "*vinaya*" written in the left margin of its folios.

[27] Burnouf (1844: 560): "On a peine à comprendre comment ce livre peut se donner pour une des autorités de la doctrine de Śâkyamuni. Il semble qu'un Brâhmane voulant réduire au néant cette doctrine, ne pourrait mieux faire que d'adopter les arguments négatifs de Nâgârdjuna et de son commentateur."

[28] See Burnouf 1844: 522, 559ff.; Tuck 1990: 32f.; de Jong 1949: ix. On Burnouf and his work, cf. de Jong 1974: 66-74; Buffetrille and Lopez 2010: 5ff.

partially or indirectly responsible for a general rejection of the tenets of Madhyamaka philosophy.

Presumably in some measure a result of the reception of Burnouf's remarks, Candrakīrti's PsP was ignored for nearly the rest of the century. In the mid-1890's, however, the manuscript that had been delivered to Paris by Hodgson was, as luck would have it, finally dusted off by the brilliant young Belgian scholar Louis de La Vallée Poussin (1869-1938). De La Vallée Poussin undertook as his initial project an analysis of the twenty-fourth chapter of the PsP, which was published in 1897.[29] He subsequently, over the years 1903-1913, painstakingly created a critical edition of the entire text,[30] an edition that would introduce and render accessible to modern scholarship both Nāgārjuna's MMK and Candrakīrti's commentary on it, and that would serve as the basis for all subsequent study of the two works. The manuscript in Paris was one of a trio of manuscripts collated by de La Vallée Poussin for his edition of the PsP: he sought out in addition to the relatively poor quality Paris manuscript[31] a manuscript of the PsP that had been acquired by the Cambridge University Library from Dr. Daniel Wright and another held by the Asiatic Society of Bengal in Calcutta, which had also been received from Hodgson.[32] In the course of working with these manuscripts de La Vallée Poussin discovered, as he asserts in the *Avant Propos* to his edition, that all three were "copies médiocres d'un original qui ne paraît pas avoir été irréprochable." Yet in spite of the scribal errors

[29] L. de La Vallée Poussin, "Caturāryasatyaparikṣā," in Mélanges Charles de Harlez, 1897, pp. 313-320.

[30] I refer to his edition as PsP_L. The so-called "Calcutta edition" of 1894 by Śarat Candra Dās and Pandit Harimohan Vidyābhūṣaṇa was little more than a printed version of the Calcutta manuscript of the PsP; see May 1959: 6. The PsP edition was not de La Vallée Poussin's only project during these years: he also produced a Sanskrit edition of Prajñākaramati's commentary on the Bodhicaryāvatāra (1901-1912) and a Tibetan edition (1907-1912) and translation (1907, 1910, 1911) of Candrakīrti's MABh.

[31] Burnouf (1844: 559) remarks: "... et quoique le manuscrit soit fort incorrect, il est facile de voir quelles sont les opinions de l'auteur primitif et de son commentateur."

[32] For details see MacDonald 2000: 165 as well as infra Manuscript Description: Paper Manuscripts (mss L, M and N).

and lacunae shared by the manuscripts, de La Vallée Poussin managed to create, with the aid of the Tibetan translation, a truly commendable edition of both the MMK and the PsP which embeds and explains it. The resultant utility of this first edition based on limited material was—aside from de La Vallée Poussin's admirable skill as an editor—in large part due to the quality of the Cambridge University Library manuscript. Of the sixteen manuscripts I consulted for my Sanskrit edition of the first chapter of the PsP, fourteen of which are paper manuscripts, the Cambridge manuscript (in the present study designated "ms L"), copied in Nepal in A.D. 1781, ranks as one of the four "best" paper manuscripts of the PsP. Its errors, however, cause it to place last on my list of "best" paper manuscripts. The problematic readings that de La Vallée Poussin was not able to solve because of its corruptions and the corresponding and further complicating readings in the Paris and the Calcutta manuscripts mean that numerous passages in de La Vallée Poussin's otherwise impressive edition stand in want of improvement.

As de La Vallée Poussin noticed early on in his editorial work on the PsP, the Tibetan translation of the work often preserves equivalents for readings lost from or corrupted in the three Sanskrit manuscripts he collated for his edition. The colophon appended to the translation reveals that Candrakīrti's work was rendered into Tibetan in Kashmir, at the Ratnagupta monastery in Grong khyer dpe med (probably Śrīnagar),[33] by the Indian *paṇḍita* and great logician (*mahātārkika*) Mahāsumati and the Tibetan translator Pa tshab nyi ma grags.[34] Tibetan sources record that Pa tshab was born in 1055, travelled to Kashmir in his youth to devote himself to Buddhist scholastic activities, and remained there for the next twenty-three

[33] On the name Kha che'i grong khyer dpe med, see Naudou 1980: 208f. Naudou (ibid., 210) writes, "Monasteries were numerous at Grong-khyer dpe-med, but their identification proves very difficult. ... But, according to our information, the most active monastery during the 11th century was the Ratnaguptavihāra (Rin-chen sbas-pa), where sojourned the Tibetan Nyi-ma grags."

[34] On Pa tshab nyi ma grags's life and translations, see Naudou 1980: 212f., Erb 1997: 29 and n. 123 and 125, Lang 1990: 132-134. On Mahāsumati, see Naudou 1980: 230. On the PsP and MABh colophons and their importance for text-critical work, see MacDonald 2015.

years, after which he returned to his homeland and commenced teaching. I estimate that the PsP translation was prepared sometime during the last decade of the eleventh century.[35] It was made in reliance on a local Sanskrit manuscript, in all likelihood written in a version of the Śārada script, the text of which, scribed possibly four hundred years after the PsP was composed, was also not completely free of the mistakes that result from repeated copying.[36] One presumes that it was his awareness of specific problems related to the transmission of the text that inspired Pa tshab, after returning to Tibet at the end of the eleventh century or the turn of the twelfth, to check his Tibetan translation against a second Sanskrit manuscript located in Lhasa that had been copied in "eastern Aparānta."[37] Aided in this collation work by the Kashmiri scholar Kanakavarman,[38] he corrected the translation and closed work on it. Manuscripts of the

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[35] The MABh colophon and other colophons to works translated by Pa tshab record that these translations were made during the reign of the king 'Phags pa lha, presumably an appellation for King Harṣadeva who held the throne from 1089-1101. There are no references in the colophons to Harṣadeva's successor Uccala. Lang (1990: 134) tentatively suggests placing Pa tshab in Kashmir between the years 1077/8 and 1101.

[36] It has been interesting to learn that Pa tshab noted a couple of the variant readings he encountered in his Kashmiri manuscript in his "Explanation of Difficult Points in the Prasannapadā" (Tshig gsal ba'i dka' ba bshad pa [55a-88a]), which is found in the bKa' gdams gsung 'bum (vol. eleven). My thanks to Kevin Vose and Chizuko Yoshimizu for bringing the comments on the variants to my attention.

[37] The geographical location of "eastern Aparānta" referred to in the colophon remains uncertain. Aparānta is given variously as, e.g., the western seaboard of India, the northern Koṅkana region, Koṅkana and Malabar, the central portion of Bombay Province, and Western India in general (see Chaudhury 1969, ch. III; N.N. Bhattacharyya, The Geographical Dictionary, Ancient and Early Medieval India, Delhi: Munshiram Monoharlal, 1991, p. 70; Nundo Lal Dey, The Geographical Dictionary of Ancient and Mediaeval India, Delhi: Oriental Books Reprint Corporation, 3rd ed., 1971 [1st published 1927], p. 9; K.D. Bajpai, ed., The Geographical Encyclopaedia of Ancient and Medieval India, Part I, Varanasi: Indic Academy, 1968, p. 29). The Blue Annals records that the Sanskrit manuscripts used by Pa tshab and Kanakavarman to revise Pa tshab's translations came from *yul dbus* (translated by Roerich as Magadha); see Erb 1997: 114, n. 125. Erb states, "d.h. wohl auch aus Nālandā und Vikramaśīla." He notes that according to Tāranātha, Bhaṅgala and Oḍiviśa belong to eastern Aparānta.

[38] On Kanakavarman, see Naudou 1980: 231ff.

PsP translation then "free-floated" for the next two centuries or entered small collections, until finally one of them was incorporated into the Old Narthang Tanjur; the translation was printed in the four block-print editions of the Tanjur relied on by modern scholars only in the mid-eighteenth century. Only the Peking edition of the PsP translation appears to have been available to de La Vallée Poussin (he refers to it as the "Tandjour rouge"). Examination of Pa tshab's and his collaborators' translation reveals that it is a meticulously transposed composition that is often able to support unique readings in the Sanskrit manuscripts, thus aiding our efforts to correct the Sanskrit text, and that not infrequently contributes to our understanding of challenging argumentative and explanatory sections in the PsP. On the other hand, the use of the Tibetan translation to edit words and passages in the Sanskrit also calls for a great deal of care and reflection owing to the fact that readings from two different Sanskrit manuscripts are mirrored in it, and especially because one of these manuscripts was contaminated with material not introduced by Candrakīrti but rather interpolated by later scribes and scholars (see infra Manuscript Description: Manuscript Relationships). De La Vallée Poussin was not aware that the translators had appropriated much of the extraneous material they found in the contaminated manuscript, or that some of the contamination had also made its way into his three manuscripts. He further did not realize that most of the *śāstra* and *sūtra* passages cited by Candrakīrti were not rendered into Tibetan by Pa tshab from the PsP Sanskrit but had rather been copied directly from the Tibetan translations of the source texts available to him at the end of the eleventh and/or early twelfth century.[39] De La Vallée Poussin's edition, emended in reliance on the Tibetan translation, thus includes material not intrinsic to the PsP and attests a number of inappropriate changes to Sanskrit citations.

A slightly reworked version of de La Vallée Poussin's edition was published by P.L. Vaidya in 1960.[40] Vaidya introduces his own

[39] See MacDonald 2015.

[40] Vaidya (1960b: vii) states in the introduction to his edition: "Poussin's edition is long out of print. I had the good fortune of studying this very work at his feet in 1921-22, and hence I thought it my duty to bring out a new edition with a number of

emendations into the text established by de La Vallée Poussin, attempting to address with them both problematic readings already noted by de La Vallée Poussin and readings deemed by Vaidya himself to be in need of change. While some of his emendations succeed in improving the text,[41] or suggest new avenues for consideration, many, if not most, of his emendations for the first chapter of the PsP cannot be accepted. Vaidya's decision to use only de La Vallée Poussin's edition as his material basis, i.e., to forgo consultation of any of the three manuscripts used by the previous editor as well as the editions of the Tibetan translation, is partly responsible for their unacceptability.[42] A further contributing factor was Vaidya's manner of dealing with the Tibetan readings supplied in de La Vallée Poussin's annotation: although the extent to which Vaidya has reflected on these Tibetan words and phrases remains unclear to me, he has a tendency to accept, without consideration of the possibility of mistranslation or rewording, and with no thought to the translators' program, sometimes questionable individual manuscript readings that the Tibetan appears to support. Definitely disturbing is the Vaidya edition's integration of all of de La Vallée Poussin's conjectures (in the original edition enclosed in square brackets) with rarely an indication that the text in these cases is

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additions and alterations. I have made use of additional material published since then, and therefore I hope this edition will be more useful than the former to our Indian scholars."

[41] Cf., e.g., his silent emendation *paraḥ* (read: *paraś*) for de La Vallée Poussin's *param* at PsP_L 34.6, a reading attested by the manuscripts but rejected by de La Vallée Poussin. I count less than a dozen emendations to the MMK; his emendations for MMK XIII.6 and XXII.8 are correct. Unfortunately, Vaidya usually emends silently, and never gives the reasons for his choices.

[42] Vaidya (1960b: vii) wrongly describes de La Vallée Poussin's manuscript basis, claiming that he did not directly use the Calcutta manuscript and rather relied on Rao Śarat Candra Dās and Pandit Harimohan Vidyābhūshaṇa's "edition" of the Calcutta manuscript. S. Tripathi, the "editor" of the 1987 reprint, states in the edition's Preface that no changes were made to Vaidya's original text because "nothing new" regarding the PsP had appeared since the publication of the first edition in 1960. Perhaps symptomatic of the poor exchange of information between east and west at the time, Tripathi seems to have been unaware that de Jong had published his important Textcritical Notes already in 1978, and that nine manuscripts of the PsP were available by 1987.

hypothetical and unsupported by the manuscripts. In addition to revising the text of the previous edition, Vaidya changes its annotation. He reports that he has "retained with some modifications" de La Vallée Poussin's philological notes, dropping, for example, Tibetan citations,[43] but he does not mention that his modifications involve further simplification in the form of expunging other valuable material, such as numerous variant manuscript readings and de La Vallée Poussin's comments on these. Unfortunately, in taking over de La Vallée Poussin's notes Vaidya also repeats their errors, but more seriously, he misreports many of the retained variant readings, as well as their relationship to the Tibetan.[44] The edition as a whole has the further defect of containing a host of printing errors: dropped *akṣara*s and words, sometimes entire sentences, are not uncommon, and most pages are marred by one or two, often up to four, misprints. I refer to Vaidya's edition only when his emendations contribute to the discussion of a reading.

In the half-century following the publication of de La Vallée Poussin's annotated Sanskrit edition, all twenty-seven chapters of the

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[43] Vaidya informs the reader in his Introduction that he has excised from the annotation all Tibetan citations, including those of the MMK, but in many cases he does preserve de La Vallée Poussin's references to instances where the Tibetan confirms the Sanskrit or lacks an equivalent. Vaidya (1960b: vii) states: "The footnotes of Poussin containing Tibetan translation of Kārikās and of extracts of the commentary have been omitted from this edition as they are no longer useful to Sanskrit scholars. I do not, however, underrate the value of Poussin's edition, and of extracts from Tibetan given by him, but once the purpose of checking the accuracy of Sanskrit text is achieved, the value of Tibetan translations to Sanskrit paṇḍits becomes secondary."

[44] Cf., e.g., his note for PsP_L 6.2's emended *vo* that reports "Mss. *bodhi vo* which is confirmed by T," when in fact de La Vallée Poussin notes the variant *bodhi*; his note for PsP_L 10.8's *hrasvaṃ pratītya hrasvaṃ prāpya hrasvam apekṣya*, which reports "T *pratītya* for *apekṣya*," when in fact de La Vallée Poussin has noted that the Tibetan reads *hrasvaṃ prāpya hrasvaṃ pratītya hrasvam apekṣya*; his note for PsP_L 16.1's *praveśayan* which reports "*praveśayet* for *praveśayan*," when de La Vallée Poussin has noted that the manuscripts read *praveśayena*. Most unhelpful is his use of the abbreviation "P" for both "Paris" and "Poussin."

PsP were translated into European languages.[45] The translations were undertaken by Stcherbatsky (chapters one and twenty-five; in English); May (chapters two to four, six to nine, eleven, twenty-three, twenty-four, twenty-six and twenty-seven; in French); Schayer (chapters five, ten, twelve to sixteen; in German); Lamotte (chapter seventeen; in French); and de Jong (chapters eighteen to twenty-two; in French).[46] As de Jong has noted, the only scholar in this group to have consulted a manuscript was Jacques May, who on the rare occasion refers to the Paris manuscript used by de La Vallée Poussin in order to correct the edition.[47] Both de Jong and May recognized the importance of the Tibetan translation, and included alongside their French translations of the respective chapters editions of the Tibetan made in reliance upon the Peking and Narthang editions of the text.

As might be expected, a good number of the problematic and misleading passages in these European-language translations have their source entirely in the faulty text-basis, i.e., de La Vallée Poussin's edition. It was only with the discovery of a fourth manuscript of the work by Giuseppe Tucci that serious text-critical work on the PsP again became possible. De Jong, his interest in the text rekindled, collated his wife's transcription of a photocopy of this manuscript against de La Vallée Poussin's edition and compiled an extensive list of variant readings for the entire PsP, together with suggestions for emendations, and in 1978 published this as "Textcritical Notes on the Prasannapadā." He published his findings for Nāgārjuna's *kārikā*s in a new MMK edition in 1977 but, despite being encouraged to, refrained from preparing a new edition of the PsP on account of the considerable amount of manuscript material, viz., the Paris, Cambridge and Calcutta manuscripts, that would additionally have to

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[45] See May 1959: 7-10; de Jong 1978: 25. May's (1959: 6) critique of de La Vallée Poussin's annotation to his edition ("Elle est en général correcte pour les *kārikā* et le commentaire; mais les notes critiques sont peu explicites, parfois même sibyllines") may be intended as a footnote to de Jong's (1949: ix) praise of the "édition copieusement annotée."

[46] See Stcherbatsky 1927; May 1959; Schayer 1930 and 1931; Lamotte 1936; de Jong 1949.

[47] See de Jong 1978: 26 and May 1959: 6.

be investigated for such a project. The fourth manuscript, a holding of the Keshar Library in Kathmandu, has in fact proved to be one of the most important manuscripts for the present study. It is a deceptive manuscript in that its mess of senseless scribal errors gives the impression that the manuscript is relatively useless as a witness, but closer examination reveals that it preserves many readings that have become corrupted in the other manuscripts; these new readings of the Tucci manuscript (termed "R" by de Jong; referred to as "ms D" in the present study) often tend to be supported by the Tibetan translation.[48]

De Jong's reluctance to take on the task of consulting manuscripts beyond the manuscript unearthed by Tucci was amplified when he became aware of the existence of two more manuscripts of the PsP, also from Nepal, which had been filmed by the Institute for Advanced Studies of World Religions (IASWR).[49] He nevertheless acquired microfiche copies of the two new manuscripts in order to compare their readings of difficult passages with the readings supplied by de La Vallée Poussin on the basis of his manuscripts. Not finding better readings in the two IASWR manuscripts, he concluded that they must stem from the same original as the three used for de La Vallée Poussin's edition, adding, however, that a more careful study of these manuscripts would be required. The examination of manuscripts undertaken for the present study confirms de Jong's assessment of these two manuscripts: they are relatively unimportant manuscripts, both proving to be of less value than de La Vallée Poussin's Cambridge manuscript.

Three more manuscripts of the PsP, also of Nepalese origin, held by the Tokyo University Library—increasing the number of Nepalese paper manuscripts of the PsP to nine—were brought to the attention of scholars by Akira Saito in his 1985 article "Textcritical Remarks

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[48] This manuscript, although littered with scribal errors, often has the distinction of being the "best" of the four "best" paper manuscripts.

[49] For details, see de Jong 1978: 26. The two manuscripts are referred to in the present study as ms G and ms K.

on the *Mūlamadhyamaka-kārikā* as Cited in the *Prasannapadā*."[50] One of these manuscripts, termed "ms J" in the present study, belongs to the group of the four "best" paper manuscripts of the PsP manuscripts available to date. It descends from the same exemplar that de La Vallée Poussin's Cambridge manuscript (= my ms L) does and on occasion attests correct readings where the Cambridge manuscript is marred by scribal error. I was able to locate another five previously unknown paper manuscripts of the PsP through the Nepal-German Manuscript Project (NGMPP), one of which bears readings valuable enough to place it among the four "best" paper manuscripts.[51] After concluding my search I was informed of the existence of still two more paper manuscripts, both of which, however, are of no import for editing purposes.[52]

While the coming to light of twelve[53] paper manuscripts more than de La Vallée Poussin had access to is reason enough for a re-editing of the PsP, the discovery of two palm-leaf manuscripts of the work veritably demands it. The first of the new finds is a Nepalese manuscript kept in the Bodleian Library in Oxford that I estimate was copied in the late twelfth or thirteenth century, thus possibly not much more than a century after Mahāsumati and Pa tshab translated the PsP in Kashmir; I refer to it as "ms P".[54] It preserves numerous readings that became spoiled in or lost to the PsP manuscript tradition over the centuries of repeated copying, some of which support emendations and conjectures made by de La Vallée Poussin, de Jong and other scholars, others of which allow for further correction of Candrakīrti's important commentary and the root text couched in it. It should be mentioned that it was primarily on the basis of this manuscript that I was able to emend over twenty *kārikā*s of the

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[50] For details, see infra Manuscript Description: Paper Manuscripts. The manuscripts are referred to in the present study as ms H, ms I and ms J.

[51] I refer to this manuscript as ms B.

[52] See infra Manuscript Description: Introduction and MacDonald 2008: 17f.

[53] The manuscript whose first folios I saw as photocopies in Kyoto in 2005 is now unlocatable and thus not counted here.

[54] See infra Manuscript Description: Palm-leaf Manuscripts: Ms P. See also Kragh 2006: 36f.

MMK.[55] This palm-leaf manuscript, although incomplete (complete, however, for the first chapter) and often badly damaged, is extremely important because it is the only manuscript among the known extant manuscripts of the PsP not to have been affected by the contamination that has entered the rest of the witnesses, and which also affects the Tibetan translation. The second palm-leaf manuscript of the PsP is the so-called Potala manuscript, first announced and described by Yoshiyasu Yonezawa in 2005; I refer to it as "ms Q".[56] This manuscript, presumably also of Nepalese origin, is nearly complete (it is missing one folio for the first chapter) and is very well preserved. It contains text for the many lacunae in ms P and greatly aids in the restoration of the PsP. Perhaps its cardinal relevance lies in its having revealed itself to be the key to understanding many of the discrepancies between ms P and the Tibetan translation, for without access to its readings it would have been much more difficult to determine that it (Q) bears extraneous material and to establish the influence of its line on both the Tibetan translation and the paper manuscripts. My work has also benefited from Yonezawa's diplomatic and critical editions of the *LṬ, which, he estimates, belongs to the twelfth century and which cites words and phrases from another early manuscript of the PsP.[57]

In the years since the discovery of the additional manuscripts of the PsP, readings attested by some of the new manuscripts have been taken into consideration by scholars investigating the work.[58] In 2001, Brian Galloway, who did not directly consult a manuscript, published a new Sanskrit edition (and translation) of PsP chapter thirteen that emends de La Vallée Poussin's text by taking reference

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[55] The emendations suggested in MacDonald 2007 have been incorporated into Ye 2011a.

[56] See infra Manuscript Description: Palm-leaf Manuscripts: Ms Q; Yonezawa 2005a and 2005b.

[57] See Yonezawa 1999 and 2004, both of which focus on the first chapter of the PsP.

[58] For instance, both William Ames, who translated PsP chapter sixteen in his 1982 University of Washington Masters thesis, and Paul Nietupski, who translated chapter thirteen as an appendix to his 1996 article, relied on de Jong's "Textcritical Notes" and on editions of the Tibetan translation.

to de Jong's "Textcritical Notes."[59] The same year, Toshiyuki Kishine published the first two of three installments of his new Sanskrit edition of PsP chapter twenty-four, which consider the readings as attested in eleven PsP paper manuscripts,[60] but do not refer to those in ms P (ms Q was unknown at the time). The most exhaustive philological project to date was undertaken by Ulrich Timme Kragh, who in 2006 published a new edition and translation of PsP chapter seventeen for MMK XVII.1-20, which is based on the four "best" paper manuscripts utilized for the present study as well as on ms P.[61]

A satisfactory interpretation of the ideas presented in the PsP's long first chapter—it constitutes approximately one-sixth of the entire PsP—is of course contingent on the accuracy of the Sanskrit text, as well as on a close understanding of Candrakīrti's Madhyamaka views and his argumentation, and familiarity with the works and tenets of, and the influences upon, those Candrakīrti portrays as his opponents. It is well known that Stcherbatsky's free translation of the first chapter of the PsP, besides being disadvantaged by problematic text in de La Vallée Poussin's edition, suffers from Stcherbatsky's intentional superimposition of Kantian and other European philosophical views onto positions held by the Madhyamaka and logical-epistemological schools, and as a result often grossly misrepresents Candrakīrti's intent.[62] Among others, de Jong has critiqued the translation for this intrusion of foreign ideas. He states:[63]

> Stcherbatsky's translation appeared in 1927 (*The conception of Buddhist Nirvāṇa*, pp. 69-212). His work comprises the first chapter which is by far the most difficult. One cannot but have

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[59] See Galloway 2001: 321-350.

[60] See Kishine 2001a, 2001b, 2002, and Kragh 2006: 23.

[61] See Kragh 2006. On my recommendation, Kragh excluded the ten witnesses that stem from mss J and L. Kragh 2003 contains critical Sanskrit text for the entire chapter.

[62] See, e.g., Tuck 1990: 36-47.

[63] De Jong 1981: 227.

> the greatest admiration for the way in which he translated it. There are very few places where Stcherbatsky misunderstood the Sanskrit text but his interpretation is sometimes marred by a tendency to read into the text ideas which are not there. Stcherbatsky even went so far as to make changes in the text in order to bring it into line with his interpretation, as has been pointed out by de La Vallée Poussin (*Mélanges chinois et bouddhiques* I, 1932, p. 390, n. 1). A new English translation of chapters I and 25 is therefore fully justified.

While Stcherbatsky's translation indeed deserves to be appreciated as an impressive pioneering attempt that made aspects of the thought of the demanding first chapter available for the first time to modern scholars of Buddhism, it cannot be denied that he frequently misunderstood the Sanskrit text, so that Candrakīrti's words, in addition to being veiled by Kantian superimposition, etc., are often taken in directions that have little or nothing to do with the argument or explanation at hand.[64] Tillemans is more to the point:[65]

> In addition to the Japanese translation published in the 1940's by Susumu Yamaguchi, we now possess a new translation of *Prasannapadā* I into Japanese by Prof. Tanji. However, as for translation into a European language, this remains a project which urgently needs to be reundertaken, for the translation by Stcherbatsky is exceedingly misleading, both because of its outdated philosophical terminology and because of its translational errors.

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[64] De Jong's statement that "[t]here are very few places where Stcherbatsky misunderstood the Sanskrit text" probably has to be viewed in its context, i.e., Stcherbatsky's translation being intended as a point of contrast for Mervyn Sprung's problematic 1979 translation of the first chapter of the PsP. It should also be remarked that Stcherbatsky presented more literal translations of passages in the notes to his translation, and these capture Candrakīrti's intent more often than the free paraphrase. On Stcherbatsky's mode of translation, see Seyfort Ruegg 2002: 12.

[65] Tillemans 1992: 315.

The 1979 translation of the chapter by Mervyn Sprung, as de Jong pointed out in his critique of Sprung's English translation of chapter one and sixteen other chapters of the PsP ("Lucid Exposition of the Middle Way: The Essential Chapters from the Prasannapadā of Candrakīrti"), unfortunately did not manage to improve upon Stcherbatsky's translation of the first chapter.[66] His work, Sprung states, however, is "not directed at Sanskritists who themselves have access to the original and whose interest would be more in the translation of technical terms and in the interpretation of the Prasannapadā within Buddhist and Indian philosophy," but rather aims to make the PsP available "to philosophers who read English." With this goal in mind he therefore abridges or omits numerous important passages from the chapter, justifying his decisions by arguing that to include them "is to make access to the work for contemporary readers difficult and discouraging."[67] Sprung follows Stcherbatsky's interpretations for most of the remaining challenging passages, and even though he discards the blatant western philosophical overlay, he introduces many new errors of interpretation and translation. In referring to his primary material Sprung does mention that he has viewed the Cambridge manuscript and briefly describes it, but not interested in philological details, notes that in preparing his translation he consulted neither it nor the Tibetan translation, and relied solely on de La Vallée Poussin's edition.[68]

In 1988, Cesare Rizzi published the small monograph "Candrakīrti," which deals with the PsP's first chapter. Rizzi does not translate the chapter and rather paraphrases and briefly explains the thought of selected passages, tending in general to follow Stcherbatsky's interpretations. He omits the entire attack on Dignāga's epistemological

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[66] See de Jong 1981.

[67] Sprung 1979: xii. For the list of passages Sprung abridged or omitted in his translation of the first chapter, see ibid., xii-xiii.

[68] Sprung (1979: x-xi) writes, "The manuscript I have seen, the one in Cambridge, is in excellent condition but is replete with scribe's errors and, in Poussin's view, is not as reliable as the Tibetan translation. None the less, I have throughout used only the Sanskrit text as edited by Poussin, even though at many places the Tibetan text is said to be clearer."

project. The paraphrased passages are minimally annotated, and on account of translational/interpretational problems and the imprecision of the paraphrase, the work, not contributing to an improved understanding of the chapter, has largely been ignored by me. Teruyoshi Tanji's important Japanese translation of the entire first chapter of the PsP also appeared in 1988.[69] His "Prasannapadā Madhyamakavṛtti I" includes substantial philosophical and text-critical annotation, in which Tanji takes into consideration the readings of the Tucci manuscript noted by de Jong in his "Textcritical Notes" as well as those of the two paper manuscripts filmed by the IASWR.[70] Regrettably, I do not read Japanese and thus am not able to comment on this work or any other Japanese translations of the PsP.

A partial translation of the first chapter of the PsP is presented in Jeffrey Hopkins' "Meditation on Emptiness," published in 1983. Hopkins translates the section of the chapter in which Candrakīrti defends Buddhapālita's use of consequences (*prasaṅga*) to refute the opponent's belief that things come into existence and critiques Bhāviveka's insistence on the use of inferences (*svatantrānumāna*) to accomplish this.[71] The basis for his translation, unlike the translations of previous scholars which rely on de La Vallée Poussin's Sanskrit edition, is the Tibetan translation of the PsP, in this case primarily as it appears in the seventeenth-eighteenth century Tibetan dGe lugs pa scholar 'Jam dbyangs bzhad pa's "Great Exposition of the Middle Way,"[72] in which the entire text of the defence and critique as found

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[69] Two more translations of the entire first chapter of the PsP, by Megumu Honda and Takeki Okuzumi, both in Japanese, were published in 1988. Susumu Yamaguchi had earlier, in 1947, published a translation of the entire chapter. See Yotsuya 1999: xiv and his bibliography. Shiro Matsumoto published a partial translation of the first chapter in 1985. Yotsuya (1999) occasionally refers in his annotation to the translation choices and interpretations of Tanji, Honda, Okuzumi and Yamaguchi.

[70] See Yotsuya 1999: xiv.

[71] See Hopkins 1983: 455-530.

[72] Tibetan title: dBu ma 'jug pa'i mtha dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs.

in the first chapter of the PsP is cited.[73] The paragraphs on the etymology of the compound *pratītyasamutpāda* (dependent-arising) are presented in Hopkins' translation of the section on dependent-arising in 'Jam dbyangs bzhad pa's "Great Exposition of Tenets."[74] Hopkins has corrected the citations of the Tibetan translation of the PsP in the "Great Exposition of the Middle Way" in dependence on the Peking edition of the translation.[75] Although he translates the PsP citations from the Tibetan, Hopkins has checked them against the Sanskrit of de La Vallée Poussin's and Vaidya's editions and records major discrepancies; he also refers to some of the emendations and comments in de Jong's "Textcritical Notes." Hopkins' translations of these sections of the first chapter substantially improve upon those of the Western translators mentioned thus far, and the (Tibetan-source based) comments which he intersperses between translated paragraphs are often informative and illuminating. These same translations, however, on occasion suffer from a neglect of the Sanskrit and/or reliance on problematic Tibetan representations of Sanskrit passages. And even though it is true that Tibetan exegesis is sometimes able to clarify aspects of abstruse discussions within Indian texts, it is well known that it has a tendency to superimpose later conceptual and logical developments onto the debates of a different time and context; as might be expected, Hopkins' translations of the passages, and especially, given his sources, his comments on them, are impressed with the dGe lugs pa stamp.

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[73] See Hopkins 1983: 813, n. 346; 818, n. 374; 823, n. 415. The argumentation of the same section of the PsP has been paraphrased and explained by Peter della Santina following the interpretation found in the dBu ma spyi ston composed by the fifteenth-century Sa skya scholar bSod nams Sen ge; see della Santina 1986: 140-169.

[74] Tibetan title: Grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong. See Hopkins 1983: 664-673.

[75] See, e.g., Hopkins 1983: 835, n. 447; 836, n. 454. Hopkins (ibid., 818, n. 374) states at the outset of his Part Five, chapter four that he has used the Peking edition of the translation and the Tibetan Publishing House gSung rab gces btus dpar khang edition of 1968.

The textually most punctilious investigation of major passages of Candrakīrti's first-chapter confrontation with Bhāviveka and the translation of these passages that to date most clearly reflects Candrakīrti's intent has been carried out by Kodo Yotsuya in "The Critique of Svatantra Reasoning by Candrakīrti and Tsong-kha-pa," published in 1999. Yotsuya is one of the few translators of the chapter to have consulted Sanskrit manuscripts. For the selections from the Sanskrit examined by him, he collated the three manuscripts held by the Tokyo University Library, recording in his notes their variant readings, along with the Tucci manuscript readings and emendations made by de Jong in his "Textcritical Notes," references to readings in the two manuscripts filmed by the IASWR documented in Tanji 1988, and the manuscript readings provided by de La Vallée Poussin in the notes to his edition. The edition's Sanskrit text for the passages Yotsuya translates are emended on the basis of the Tokyo manuscripts and the references to manuscript readings, and the Tibetan for the same passages is presented and emended in reliance on the Peking and Derge editions of the PsP translation; all cases of discrepancy between the Sanskrit and the Tibetan are noted. Yotsuya's analysis of the demanding passages he has chosen to focus on is precise and enlightening, and it has been a source of aid and inspiration for my own translation of the section.

A translation of PsP chapter one that runs from Candrakīrti's citation of MMK I.1 through the critiques of his opponents—thus including the discussion on the etymology of *pratītyasamutpāda* and the refutation of Bhāviveka—up to, but not including, the citation of MMK I.2 (thus sixty-three pages in de La Vallée Poussin's edition) was published by David Seyfort Ruegg in 2002 as the first half of the monograph "Two Prolegomena to Madhyamaka Philosophy." Taking de La Vallée Poussin's edition as his textual basis, Seyfort Ruegg also refers to de Jong's "Textcritical Notes" and pays careful attention to the Tibetan translation, having consulted the readings in the Peking, Derge and Narthang xylograph editions and the Golden Manuscript. The translation is provided with learned annotation and enables readers to gain a far clearer picture of Candrakīrti's conversations with his adversaries, his argumentation and agendas than they could on the basis of Stcherbatsky's translation. Given the

importance of Seyfort Ruegg's translation, I often attempt in my annotation to note cases where my interpretation of Candrakīrti's or the opponents' intent diverges from his, and to provide reasons for my difference of opinion.

A further investigation and translation of a section of the first chapter of the PsP requiring mention is Mark Siderits' 1981 article "The Madhyamaka Critique of Epistemology," in which he presents and discusses most of the passages constituting Candrakīrti's response to the Naiyāyika critique of the Madhyamaka conclusion that things have not arisen as well as Candrakīrti's extensive attack on Dignāga's postulation of the object of perception as the particular characteristic (*svalakṣaṇa*) and on Dignāga's etymology of *pratyakṣa*. Siderits' interest is primarily philosophical and he thus relies only on Vaidya's edition and ignores the Tibetan. The translations of the passages he presents are often problematic, and although he misinterprets the meaning of a number of these passages, his comments as regards others are elucidative.[76]

This same section was translated in its entirety and richly annotated by Dan Arnold in his 2005 article "Materials for a Mādhyamika Critique of Foundationalism: An Annotated Translation of *Prasannapadā* 55.11 to 75.13," and analyzed in his monograph "Buddhists, Brahmins and Belief," also published in 2005. Arnold's translation is based on de La Vallée Poussin's edition, and he presents in his notes to his 2005 article the edition's text for each passage translated, additionally including, where appropriate, variant readings from Vaidya's edition, emendations proposed by de Jong in his "Text-critical Notes," the relevant Tibetan (Derge), and/or comments made by the author of the *LṬ. In reliance on this material, he occasionally proposes emendations for the Sanskrit text. His translation as a whole represents a fundamental improvement over that by Siderits, and often provides carefully weighed and well-argued alternatives for the translation choices and interpretations advanced by Seyfort Ruegg for the same section. Given that it is Arnold's translation of this

[76] A few passages from this section are also translated from Tibetan in Thurman 1991.

section which comes closest to reflecting Candrakīrti's intent, I deemed it necessary to consider it in some detail in my own annotation to the segment, and thus note where I concur but also where I understand the Sanskrit expression or argumentation slightly differently, and attempt to substantiate as much as possible any divergent interpretations.

It goes without saying that my own understanding of the text and thus my translation is greatly indebted to the work of nearly all of the above scholars.

Miscellaneous

Notes to the translation that had become too bulky for the page format were transformed into appendices that appear at the end of the translation.

I relied on de La Vallée Poussin's edition of the Tibetan of the MABh for the MABh citations in the notes to my translation and was made aware of Uryuzu and Nakazawa's 2012 MABh Tibetan edition ($MABh_{UN}$) only after my annotation had been completed. I have nevertheless tried to record relevant variant readings from $MABh_{UN}$ within brackets in my citations of de La Vallée Poussin's text.

Citations from the MMK rely on Ye 2011a. Siderits and Katsura's 2013 translation of the MMK arrived too late for in-depth consideration and is thus rarely referred to in the translation notes.

All citations from Pāli texts appearing in the annotation of the translation are reproduced as they have been printed in the PTS editions; no attempt has been made to regularize the *sandhi*.

Manuscript Description

Introduction

The material relied upon for the establishment of the Sanskrit text of the initial chapter of the PsP includes a microfilm copy of the palm-leaf manuscript of the PsP conserved in the Bodleian Library, Oxford, England, Dr. Yoshiyasu Yonezawa's (unpublished) hand-copy of the first chapter of a palm-leaf manuscript of the PsP previously, and perhaps still, kept in the Potala Palace in Lhasa, Tibet, and microfilm copies and microfilm-derived paper photocopies of fourteen paper manuscripts of the PsP preserved in various libraries and collections. The fourteen paper manuscripts were assigned, merely for the sake of convenience, the letters A through N; the two palm-leaf manuscripts are represented, respectively, by P and Q. Upon completion of the recording of variants for the first half of the chapter, I was able to work out the stemma for the paper manuscripts and to eliminate the manuscripts that only repeated and added to the errors of the more reliable witnesses (see the Stemma below). Ten paper manuscripts, namely, mss A, C, E, F, G, H, I, K, M and N, were excluded at this point; their variants for the second half of the chapter thus do not appear in the critical edition's apparatus. The remaining four paper manuscripts, namely, mss B, D, J and L, and the palm-leaf manuscripts P and Q were collated for the second half of the chapter.

The existence of another paper manuscript of the PsP was brought to my attention after I had collated A-N and P, but its variants have not been added to the apparatus because it was quickly determined to be, from a text-critical point of view, an insignificant descendant of ms J.

This manuscript was filmed by the Nepal-German Manuscript Preservation Project but recorded under a wrong title and as a result came to light only during the cataloguing activities of the follow-up Nepalese-German Manuscript Cataloguing Project.[1]

In 2005 I was told that the Ōtani University Library possessed a manuscript of the PsP but that it had not yet been catalogued. During a visit to Kyoto in December of the same year, I was requested to examine a photocopy of a few folios of the manuscript, and was able to determine that it too was an unimportant descendant of ms J.[2] At present there seems to be, however, no record of the manuscript in the Ōtani University Library, and despite careful investigation none of the scholars at Ōtani have been able to locate the manuscript in either their own or other collections in Kyoto.[3]

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[1] I am grateful to Dr. Dragomir Dimitrov who, during his tenure as Local Representative of the Nepalese-German Manuscript Cataloguing Project and Director of the Nepal Research Centre in Kathmandu, contacted me about the manuscript and provided me with its catalogue information and a copy of it (the manuscript is briefly mentioned in MacDonald 2008: 17f.). Manuscript details: It was filmed by the Nepal-German Manuscript Preservation Project, but the date of filming was not recorded (reel no. A 127/5). The manuscript was microfilmed for a second time on Aug. 4, 1988 (reel no. A 1210/15). The title on the original index card was given as Vainayasūtra. Script: Devanāgarī. Physical description: 206 folios; 34.5 x 12.5 cm.; 9 lines per folio. *vainaya* is written above the folio number in the upper left margin of each verso; *sūtra* is written above the folio number in the lower right margin on the versos. *vi. sa.* (for *viṣaya saṅkhyā* "subject number") 376 has been written by a modern hand on the cover leaf. Colophon: same as the colophon of ms A (see below), followed by *śubham*.

[2] See my comments in MacDonald 2008: 16f.: "On a visit to Japan in December 2005, I was requested to examine the photocopy of a couple of folios from the manuscript. Although the photocopy did not provide sufficient text for an exact determination of the manuscript's place in the stemma, I was able to conclude that this manuscript is, from the text-critical point of view, an unimportant descendant (at least second generation, possibly a "great grandchild") of Ms. J. It therefore does not need to be taken into consideration when editions of further chapters of the Prasannapadā are made."

[3] I am extremely grateful to Prof. Shobha Rani Dash of Ōtani University for her repeated efforts to locate the manuscript. I also thank Dr. Xuezhu Li and Dr. Mudagamuwe Maithrimurthi for their aid in the matter.

Palm-leaf Manuscripts

Ms P

> From my own experience I know that bundles of Sanskrit MSS. are scattered in Public and Private Libraries of England without attracting any notice. On this account it is possible that in Europe discoveries of important Sanskrit works can still be made.[4]
>
> – Theodor Aufrecht

The palm-leaf manuscript of the PsP designated for our purposes as ms P was sold to the Bodleian Library in Oxford, England, in 1900 by Dr. A.F. Rudolf Hoernle.[5] It escaped the notice of Louis de La Vallée Poussin when he was collecting manuscripts to collate for his edition of the PsP, which was published over the years 1903–1913 as volume IV of the Bibliotheca Buddhica. The Bodleian manuscript, although recorded in a detailed manner in Winternitz and Keith's

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[4] Quoted from Aufrecht's (1962: iii) Introduction to his Catalogus Catalogorum.

[5] Dr. Augustus Frederic Rudolf Hoernle (1841-1918) studied Sanskrit in London under Theodor Goldstücker and obtained his Ph.D. from the University of Tübingen in 1872. After serving as Professor of Sanskrit and Philosophy at Jay Narayan College, Benares, as the Principal of the Cathedral Mission College in Calcutta (he had been ordained in 1864 and originally posted by the Church Missionary Society to Mirat, India) and later as the Principal of the Calcutta Madrasah, he retired in 1899 and returned to England, settling in Oxford. Ms P must have been among the manuscripts he brought to England when he left India. He sold the Weber manuscript to the Bodleian Library in 1902. Eighty manuscripts from another private collection of his that consisted of a total of eighty-eight manuscripts (sixty Sanskrit, twenty-five Prākrit and three Hindi, of which seven were palm leaf and eighty-one paper) were sold to Otto Bayer of Erlangen in May of 1905 (or 1908?) and kept in the Tübingen University Library; the other eight were sold the following August to Otto Harrassowitz in Leipzig. Dr. Carola Roloff kindly provided me with a PDF of the U. of Tübingen's Hoernle handlist, in which he describes the manuscripts. On Hoernle's life, see G.A. Grierson's "Obituary Notice" for Hoernle in *The Journal of the Royal Asiatic Society of Great Britain and Ireland* (1919), pp. 114-124 and http://www.iranicaonline.org/articles/hoernle-augustus-frederic-rudolf.

1905 "Catalogue of Sanskrit Manuscripts in the Bodleian Library," remained in a state of oblivion for most of the twentieth century, and received mention, as far as I am aware, for the first time in a work other than the library's catalogue when it was included in Vol. 3 of "A Descriptive Bibliography of the Sanskrit Buddhist Literature" edited by K. Tsukamoto, Y. Matsunaga, and H. Isoda, published in 1990.[6]

Entry number 1440 in the Catalogue of Sanskrit Manuscripts in the Bodleian Library reads as follows:

> Candrakīrti's Madhyamakavṛtti, 14th cent. ?. Bought in 1900 from Dr. A.F.R. Hoernle. Kept in a cloth box. Size of box: 22 1/2 x 2 3/4 x 2 3/4 in. Size of leaf: 22 x 1 7/8 in. Material: Palm-leaves, held together by two pieces of cardboard and a string passing through two holes at the sides. No. of leaves: 80 remain out of probably 115. (Dr. Hoernle says 180 out of 217, but this is doubtful.) No. of columns: 3, separated by a blank space one inch wide. Date: Dr. Hoernle assigns the Ms. to the first half of the 14th cent. Perhaps it belongs rather to the end, cf. the numerals with those of the Mss. of A.D. 1360, 1385, in Bendall's Buddh. Sansk. Mss., plate V. The numerals for 89, 90, 100, agree most closely with those of no. 1693, ibid. Character: Nepalese. Injuries: the end (perhaps two or three ff.) is lost, and also ff. 1, 27-31, 33, one between 44 and 49, 52, 64-82, 87, 92-93, 96, 108, 109, 112. The rest is miserably mutilated.

My assessment of the manuscript as regards its state and date differs slightly from that given in the Catalogue. The folio numbers of the lost leaves should be corrected to: 1, 27-31, 33, 48, 52, 64-82, 87, 92, 95-96, 108-110, 113. Thirty-six leaves are missing; seventy-seven have been preserved.

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[6] See Tsukamoto et al. 1990: 239, item 16. See also Kragh's (2006: 36f.) description of P.

All folios but the first, i.e., the title page (1r), and the beginning of the text itself (1v), are preserved for the first chapter.[7] The text on both sides of each leaf has been written in three sections or "columns" to allow for two empty rectangular spaces which contain the perforation for the single string-holes after respectively text-sections one and two. The seven lines per folio[8] read continuously, across the empty spaces. The first and third sections, far from being "miserably mutilated" are, for the most part, remarkably well preserved and clear to read. The second (that is, middle) section has suffered breakage and worm damage to its lower part, with the result that all rectos for this section are missing large parts of the final line, with the damage sometimes extending as far up as, and including, the fourth line, and all versos lack parts of the first line in the middle section, being sometimes damaged as far down as their fourth line. The damage on occasion extends into or occurs independently in the first and third sections and there tends to affect the penultimate and/or final lines of rectos and the first and/or second lines of versos. The entire manuscript suffers from the damage just described.

Here and there on other areas of the folios the upper layers of the palm leaf or fibres thereof have lifted and broken off, taking parts of *akṣara*s with them. There are numerous worm-holes in the manuscript, and it is sometimes difficult to distinguish between parts of *akṣara*s, *anusvāra*s and worm-holes. The worms have also eaten across the surface of the folios, not only consuming *akṣara*s but additionally leaving behind small trails and black marks that are sometimes strikingly similar to elements of conjuncts and vowel markers. These holes and marks, however, have not interfered significantly with the reading of *akṣara*s since it was usually possible, once the microfilm of the manuscript was digitized and

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[7] Folio 14 has broken off after the first two-thirds of the front-side second "column"; the broken piece containing the last third of this second column and the third column has been lost. Because of the breakage, part of the fifth line, and the sixth and seventh lines within the partially preserved second column of 14r are also missing, and correspondingly the first and second lines and part of the third line for this column of 14v are missing.

[8] Folio 9v contains 8 lines. Here and throughout I base the specifics of my remarks on the folios containing the text of the first chapter.

enhanced via Photoshop, to distinguish them from the manuscript's ink. The *akṣara*s in areas darkened by water stains and smoke also became more legible post-digitization.

Most of the side margins of the folios survived the passing of the centuries. Even though some of the folios are missing the upper or lower corners of these margins, the breakage has not affected many of the *akṣara*s. Some of the *akṣara*s close to breakage are difficult to read owing to fading, wear and/or damage due to breakage-related fibre loss. The upper and lower margins of the folios also remain fairly intact, although a few folios bear evidence of wear, which is most pronounced near the outer edges where there is already some breakage on the side margins. The wear does not usually affect the first line of writing (on versos, the last) and only on folios 2 and 9, which have lost most of their upper margins toward the outer edges, have *akṣara*s belonging to the ends of the first lines (and the last on the versos) suffered damage to their upper (respectively lower) part.

The folios are numbered with *akṣara*-numerals placed in the center left margins of versos.

The edges of the string-holes are intact, showing nearly no signs of wear, thereby suggesting limited use of the manuscript.

Scribal Error and Correction

While ms P preserves many correct readings and contributes substantially to establishing the text of the PsP, the mistakes common to it and ms Q that cannot be dismissed as due to coincidence, as well as the mistakes it shares with the paper manuscripts, betray the fact that numerous errors were already embedded in manuscripts of the lines leading to P. In a number of cases we do have in the preserved sections of ms P a "best" manuscript but, as with all "best" manuscripts, the existence of errors demands a circumspect and prudent approach with respect to its readings.[9]

[9] That this ought to be the approach in general as regards "best" manuscripts has been emphasized in the oft-quoted remark by A. Housman in the preface to his 1903

Most of the scribal errors in the manuscript can be assigned to the categories of error mentioned for the paper manuscripts (see below), namely, omissions due to eyeskip, haplography, dittography, and misreading of similar *akṣara*s.[10] As in many Sanskrit manuscripts that have been copied by Newar scribes, the *akṣara*s *śa* and *sa* easily interchange, apparently because the separate members of the pair were considered by the scribes as optional graphic forms.[11] I have not been able to determine the script of ms P's exemplar, or the script used in the tradition prior to the employment of the old-Nepalese script found in ms P,[12] but certain errors presumably have their basis in a misreading of similarly formed *akṣara*s in that script, and/or in the copying of *akṣara*s from that script into an old-Nepalese manuscript in ms P's ancestral lineage which resulted in a re-interpretation of those *akṣara*s as genuine old-Nepalese *akṣara*s as, for example, in the case of *r* of the Nepalese-script paper manuscripts often being copied Nepalese-style into the Devanāgarī manuscripts and then being interpreted as Devanāgarī *n*.

Ms P's scribe often noticed his mistakes upon committing them, interrupted the process of copying to erase the erroneously written

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edition of the first book of the Astronimicon of Manilius (at least in part a reaction to the slavish methods of late Lachmannism): "To believe that wherever a best MS. gives possible readings it gives true readings, and that only where it gives impossible readings does it give false readings, is to believe that an incompetent editor is the darling of Providence, which has given its angels charge over him lest at any time his sloth and folly should produce their natural results and incur their appropriate penalty. Chance and the common course of nature will not bring it to pass that the readings of a MS. are right wherever they are possible and impossible wherever they are wrong: that needs divine intervention ..." (quoted in Greetham 1992: 323 and Tanselle 1990: 299).

[10] Metathesis occurs very rarely in the manuscript.

[11] On this point and other changes which can occur to *akṣara*s and words when Newari-speaking scribes, copying Sanskrit texts, apply Newari spellings to words that have been borrowed from Sanskrit and therefore already exist as part of the Newari language, see Brough 1996.

[12] Although Nepalese script is often called "Nevārī script" (alternatively, "Newari") in catalogues and manuscript descriptions, the term is problematic, given that the differentiation, indeed politically motivated contrasting of "Nevārī" and "Nepālī" arose only with the Shah dynasty. I therefore refer to the script as "Nepalese" except when reproducing the terminology of previous authors.

vowel markers or single *akṣara*s, and wrote the correct form over the erasure. In some instances he erased the erroneous *akṣara* and wrote its correct form only after the erasure space. On more than a few occasions he left out, often due to an eyeskip, a number of *akṣara*s within a word or compound but, upon noticing the omission, he returned to the point of error, erased the *akṣara*s in the immediate environs on the concerned line and then wrote, in smaller, tighter *akṣara*s so as to fit everything in, the *akṣara*s he had just erased and the previously omitted *akṣara*s, i.e., the correct text.

A proofreader checked the manuscript after ms P's scribe had completed his work. He wrote his corrections in a thinner, less pleasing hand, a hand in which the *akṣara*-element *t* betrays his native or favoured script as a form of proto-Bengālī. The corrections were written in the upper and lower margins of the folios directly above or below the section in which the error occurred, with the line the correction belonged to indicated by a line number next to the correction. *kākapada*s are rarely employed as additional markers at the point of insertion. On a couple of occasions the proofreader wrote his correction in the space between the folio sections or "columns" directly beside the line containing the error, and thus in these instances did not need to add a line number to the correction. The original scribe subsequently took up the manuscript again, erased his errors, added the corrections, and, having done so, though it is often difficult to distinguish between the proofreader's thin hand and light erasure of it, erased some, but not all, of the marginal corrections.

Ms P, like ms Q, bears evidence of not only scribal lapses but also determined change to its text. The changes are most evident in a few of the verses of the MMK as transmitted by ms P. The fact that the proofreader does not indicate that the modified or added words in P's *kārikā*s are incorrect by recording in the margin a different reading found in the exemplar strongly suggests that these "improvements" were already in the exemplar used by P's scribe. Were P's scribe to have made the changes himself, it would have to be assumed that he sat with the proofreader as the latter compared P against the exemplar, carefully checking each discrepancy the proofreader discovered, allowing the proofreader to record in the margin only the corrections for erroneously copied words, restraining him from

recording the exemplar's reading whenever the discrepancy was one of his "improvements"; a rather unlikely scenario, not the least because P's scribe could have made his corrections on the spot when he sat with the proofreader and would not have needed the proofreader to write the exemplar's reading, together with the number of the line in P requiring correction, in the margin. Less hypothetical support for the assumption that the scribe of ms P merely copied changes already incorporated into the text can be found in P's version of MMK II.17ab, where P's scribe, apparently on account of an eyeskip, writes the half-verse *na tiṣṭhati gamyamā-nān na gatān nāgatād api* (as correctly presented in PsP_L) as *na tiṣṭhati gamyamāna* (string-hole) *n na gatād api*. The proofreader notices the inconsistency with the exemplar and writes *tvān na gatā* below the string-hole and squeezes a thin vertical line between ms P's scribe's *akṣara*s *na* and *ga* in order to correct *na gatād api* to *nāgatād api*. When P's scribe returns to the text, he erases his original *na tiṣṭhati gamyamāna*, replaces it with *na tiṣṭhati gamya-mānatvān na gatā*, and erases the proofreader's correction, so that the half-verse now reads *na tiṣṭhati gamyamānatvān na gatān nāgatād api*. The grammatically correct form *gamyamānatvān* discovered by the proofreader in the exemplar (the individual responsible for the change obviously felt a reason was needed) adds, however, an unwanted syllable to the half-verse. This modification is representative of one of the changes introduced to the handful of modified *kārikā*s in ms P: the change is incorporated without regard for the metre, but does has some thought behind it, deviant though it may be from the intended logic of the original *kārikā*.

It is certain that the individual who altered the MMK's text knew the grammatical rules of Sanskrit (he always applies correct *sandhi*) and, judging from the modifications he makes, it is not unreasonable to assume that he was fairly proficient in Sanskrit and comprehended much of the text. In some cases, a superficial understanding of the argumentation inspired the slight modification of a *kārikā*; in others, the change was made in reliance on wording in Candrakīrti's commentary. Although it would be culturally and contextually inappropriate to regard the new readings this individual brings to the manuscript as deriving from what a scholar of Latin textual criticism

has described as Western medieval scribes' "worst virtue," namely, a "pernicious desire to do good,"[13] certainly the individual responsible for the changes to the MMK was not an uninvolved copyist/reader, and must have considered his revisions to be restoring lost readings and correcting errors that had crept into the text.[14]

On ms P as a contaminated manuscript, see below, Manuscript Relationships.

Script, Numerals and Date

The Bodleian Library Catalogue's description for ms P states that Hoernle's assignment of the manuscript to the first half of the fourteenth century may need to be revised and the date moved forward, on the basis of the numerals written in its margins, to the second half of the fourteenth century. The manuscript is, however, in my opinion, even older than Hoernle judged it to be, and more likely belongs to the late-twelfth or thirteenth century. The script, as stated, is old Nepalese; it is written in the Nepalese hooked style, termed such on account of the small, right-curving hook added to the top of *akṣara*s.[15] This style, according to Bendall, came into fashion in the

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[13] James Willis (1972: 3), as quoted in Greetham 1992: 49. In Willis' opinion, most medieval scribes were "not wildly ignorant of Latin nor deeply versed" and therefore as scribes "very dangerous."

[14] It is certainly not impossible that this individual or others did correct other errors that had entered the text. A developed tradition of textual criticism existed in India; see, e.g., Sarma 1982; von Hinüber 2000: 25f. Although most of the editing involved silent correction, commentators and editors sometimes recorded variant readings, and were aware of errors arising from similarity of *akṣara*s; note, e.g., Vallabhadeva's comment on the word *praśama* in Meghadhūta I.2: *kecit tu śakārathakārayor lipisārupyamohāt prathama iti ūcuḥ* | *kathaṃ katham api caitam evārthaṃ pratipannāḥ* | (quoted in Sarma 1982: 287; von Hinüber 2000: 25). Sarma (ibid., 288) records an anonymous author's biting versification of his view of poor editors: *sukavivacasi pāṭhān anyathākṛtya mohād rasagatim avadhūya prauḍham arthaṃ vihāya* | *vibudhavarasamāje vyākriyākāmukānāṃ gurukulavimukhānāṃ dhṛṣṭatāyai namo 'stu* ‖.

[15] See Bendall 1992: xxiii. Bühler (1896: 58 [Fleet 1904: 59]), in his description of Proto-Bengālī, writes: "Unter den in das spätere Bengali nicht übergegangenen Eigentümlichkeiten, welche unsere drei Specimina zeigen, sind die kleinen Dreiecke

twelfth century; the earliest manuscript in the Cambridge Library collection reported on by Bendall that can be ascertained to be in the hooked style bears the date, or rather the Nepalese date equivalent to, A.D. 1165. I am aware of two instances of the script from earlier in the twelfth century, viz., in manuscripts dated A.D. 1135 and c. A.D. 1128.[16] Bendall's study revealed that the hooked form took over as the general style in the thirteenth century, was employed at least half the time (as opposed to the style with horizontal lines topping the *akṣara*s) in the manuscripts of the fourteenth century, and remained the popular style in the fifteenth.[17] It quickly went out of vogue, however, and is not found in manuscripts of the sixteenth century.

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mit der unteren halbrunden Seite und die 'nepalesischen Haken' links an den Spitzen verschiedener Buchstaben die auffälligsten und wichtigsten...Vergleicht man noch die Tarpan-Dighi-Inschrift des Lakṣamaṇasena, in der die Dreiecke und Haken häufig wechseln, so ist es klar, dass der 'nepalesische Haken' cursiv aus dem Dreieck entwickelt ist. Das Dreieck selbst ist aber eine Modification für den Deckstrich mit darunter stehendem Halbkreise, wie er sich mitunter in den ornamentalen Inschriften aus Nord- und Centralindien ... findet." Continuing on to discuss the Nepalese hook type, he adds (ibid., 59): "Nach den obigen Darlegungen über das Vorkommen der Haken in Bengal-Inschriften des 12. Jahrh. und über ihren Ursprung kann es nicht zweifelhaft sein, dass die Einführung dieser Modification der Deckstriche in Nepal dem Einflusse des benachbarten Bengalen zuzuschreiben ist, der, wie BENDALL erkannt hat, auch in andern Punkten bemerkbar ist."

Renou and Filliozat (1953: 679) refer to the style as "*vartula*": "La convexité supérieure de ce crochet donne un aspect globuleux aux caractères qui sont alors dits *vartula* 'ronds' (pl. écr. p. 693)." The script is also termed Bhujiṃmol by Nepalese paleographers; the script in ms P is in many aspects similar to but is clearly older than what is presented as Bhujiṃmol script in Hemrāj Śākya's Nepāla lipi-saṅgraha and Nepāla lipi-prakāśa.

[16] The Nepalese hooked style is found in a Pañcarakṣā manuscript from Year 53 of Rāmapāla's reign (c. A.D. 1128), held by the National Museum, New Delhi (Acc. No. 67.560), and in a Pañcarakṣā manuscript written in Kathmandu in NS 255 (= A.D. 1135), now housed in the San Diego Museum of Art, formerly Edwin Binney 3rd Collection (Acc. No. 1990:156). On the Aṣṭasāhasrikā Prajñāpāramitā manuscript written in this style and whose presumably copied colophon states that it was written during the reign of Vigrahapāla III (A.D. 1051-1075), see Allinger 2012.

[17] Bendall, however, contradicts himself in his remarks on the styles of the fourteenth and fifteenth centuries. He initially asserts (1992: xxiii), "in the XIVth, however, we find the ordinary horizontal and the hooked tops in about an equal number of cases; in the XVth century there is again a decided preponderance of the hooked form ...", whereas a few pages later he writes (xxix), "Thus in the XIVth century about one third of the MSS. have letters with straight tops, and in the next

It should be emphasized that any discussion at this point in time of old Nepalese script, inclusive of its hooked phase, must remain tentative and subject to revision, for much more research is required before we will be able to speak with any certitude about the development of the script, its historical and regional changes, and so forth. While commendable as valuable and pioneering preliminary studies, the analyses that have been undertaken have focussed on minimal raw material.[18] Given this situation, attempts at relative dating of Nepalese manuscripts on the basis of their paleography should be regarded as, if not premature, clearly provisional.[19] This stated, I would nonetheless cautiously argue, in reliance on the previous studies, for a late-twelfth- or thirteenth-century date for ms P, that is, for a date earlier than either Hoernle or Winternitz and

century we find nearly the same proportion." I have not been able to ascertain which assessment is correct.

[18] Bendall, whose paleographical study tends to be the primary work relied on both by earlier scholars (Bühler [1896: 59] quite naturally takes Bendall's "sorgfältige Untersuchung über die MSS. aus Nepal" as his authority) and by modern scholars, bases his conclusions concerning the development of Nepalese script on, e.g., a mere six manuscripts from the eleventh century, six from the twelfth century, of which the dates of two are uncertain, and eight from the thirteenth, of which the exact decade of two are uncertain. Concerning manuscripts from the sixteenth century, Bendall (1992: xxxi) writes, "Dated MSS. of the XVI century are almost too scarce to afford a basis for generalization, as we possess only five examples," a conclusion we might be justified in applying to many of the generalizations made by Bendall on the basis of the manuscripts of the previous centuries.

[19] L. Sander (1968: 165) asserts, "Es genügt nicht, nur nach für eine bestimmte Epoche als typisch angesehenen Buchstaben in einem Schriftstück zu suchen und es danach in ein Schriftsystem einzugliedern" and goes on to stress the importance of awareness of local styles that may call for the assignment of manuscripts exhibiting them to a different relative or absolute chronology. Greetham (1992: 222), referring to Western handwriting, asserts that any conclusions regarding dating by means of other dated manuscripts must be tempered with the knowledge that "[t]he method of comparative dating by fixed standards may occasionally cause problems: for example, a conservative manuscript might retain forms (orthographic or linguistic) which could make it appear to be very much earlier than it is; scribes might move from one area to another, or reach an advanced age while still writing in the style of their youth and birthplace."

See, for comparative purposes, the introductory paragraph to the chapter section "Dating by Paleography" in Greetham (1992: 221) where it is stated that cycles of imitation and repetition, and the idiosyncrasies of scribes make relative dating in the Western tradition "hazardous at best."

Keith assigned it. A few general remarks will have to suffice in support of the claim.

The manuscript bears a number of archaic forms of Nepalese *akṣara*s that are commonly found, for example, in the manuscripts of the twelfth century discussed by Bendall, but that have been or are being replaced by newer forms by the second half of the thirteenth.[20] In some cases, the newer forms appear alongside these more archaic forms, indicating that the script was in a state of transition.[21] As regards a terminus a quo, it can be noted that initial *e* appears in ms P in the new open form, similar to Bengālī *e*. According to Bendall's charts, this form was appropriated in the latter part of the twelfth century, and does not appear in earlier manuscripts. I have found the same new form, however, in the two hooked-style manuscripts dating from c. A.D. 1128 and A.D. 1135.[22] Ms P's *akṣara tha* remains in its

[20] See Bendall 1992: xxvii-xxix and his appended Table of Letters, and also Bühler 1896, Table 6a. For non-date-oriented tables which allow for easy, but much simplified, comparison of the hooked form, modern Nepalese, Bengālī, etc., see Renou and Filliozat 1953: 693-695.

[21] For example, Oskar von Hinüber (1991: 8), discussing the script of an ancient Vinaya fragment, writes, "... the Vinaya fragment ... has been copied obviously during a transitionary period from one type of script to another, since alternative forms of certain *akṣara*s appear side by side in the same manuscript. This can be observed also elsewhere e.g. at the time, when the younger proto-*śāradā* replaces the earlier round Gilgit script. Here the old tripartite *ya* continues to be used in combination with certain vowels, while the more recent form of that *akṣara* occurs as well." That such periods of transition may vary for individual *akṣara*s can be illustrated by comparing the relatively quick transition, apparently not involving an over-lapping of forms, from archaic initial *e* to the precursor of the modern Nepalese form during the twelfth century with the drawn-out change-over from archaic *bha* to modern Nepalese *bha* that extends from the twelfth into the fifteenth century. The mere fact that our script is in a process of transition does not necessarily help in assigning the manuscript to a certain century since the script was transforming in one way or another during the entire three and a half century duration of the hooked style, but conclusions regarding dating, tentative as they must remain until more paleographical research regarding old Nepalese is done, can be drawn on the basis of the measure of development of individual *akṣara*s and the relationship of this development to that of other *akṣara*s.

[22] Respectively the Pañcarakṣā manuscript from Year 53 of Rāmapāla's reign (c. A.D. 1128) and the Pañcarakṣā manuscript written in Kathmandu in NS 255 (= A.D. 1135). See n. 16.

early form and on occasion appears in an even more archaic form. Based on the sparse information in Bendall's charts, *tha* would occur in its later form only from the fourteenth century on in Nepalese manuscripts (this form can be evidenced already in the late eleventh century in proto-Bengālī and may have had an earlier influence on writing in Nepal).[23] *dha* appears predominantly in its archaic form resembling the modern Devanāgarī *pa*[24] but is also occasionally to be seen in its open-top form, an anticipation of the modern Nepalese-script *dha*, which can be found already in a few manuscripts of the late twelfth century[25] and, sometimes side by side with the archaic form, in the majority of manuscripts of the latter half of the thirteenth.[26] P's *bha* occurs almost consistently in the older form; I have been able to locate only a few occurrences of the modern form. By the late twelfth century both the archaic and the modern form are being used together alternately in manuscripts, a practice that continues in the thirteenth. The archaic *śa*, replaced by the modern Nepalese *śa* in the thirteenth century,[27] appears in ms P approximately half the time. *sa* usually bears the older form that is often difficult to distinguish from *ma*, but is also represented by the newer form.

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[23] See Bühler 1896: 57. See also Table V, C. XXII for this new development for *tha* (and *dha*) by A.D. 1200 in north India.

[24] Bühler (1896: 57) describes the Śāradā *dha* similarly: "*dha*, das oben abgeplattet und unten so breit ist, dass es einem Devanāgarī *pa* gleicht." This same form is to be found in Bendall's manuscripts 1644 (A.D. 1205), 1706.1 and 2 (1261? and 1279) but does not appear in his manuscripts of the fourteenth century.

[25] For this open-top form, see Bendall's Table of Letters, ms. 1693 (A.D. 1165), etc. Bendall (1992: xxvii) further refers to a form of *dha* found in ms. 1657 (A.D. 1199) and ms. 1691.2 (A.D. 1179) that represents the transition from the archaic form to the open-top, but not yet modern, form of *dha*; this specific form is not found in ms P.

[26] Bendall (1992: xxviii) refers to two manuscripts written in A.D. 1276 and one written in A.D. 1278 which bear the later, open-topped form of *dha*; one of the manuscripts dated 1276 and the manuscript dated 1278 bear in addition to the newer *dha* the archaic form of *dha*. One also finds the new open-topped *dha* in the British Museum manuscript no. 1439, dated 1286; see Bühler's Table VI, C. XII.

[27] Bendall (1992: xxv) records that a manuscript from A.D. 1065 presents the first example of the modern Nepalese *śa*.

On the basis of the above, and supported by the other archaic conjunct formations that occur in the script, it seems reasonable to place ms P in the late twelfth or thirteenth century. Paleographical specifics include prescript *r* conjoined with *tta*, *ma*, *ya* and *va* (superscript *r* is alternatively added to these *akṣara*s);[28] alternative forms of medial vowels, viz., two forms of medial *ā*, four of *e*, five of *o*, and three of *ai*; medial *ū* formed as two mirrored right angles joined to the centre-right of the consonant *akṣara*, i.e., a short horizontal line attached to a longer upward-extending vertical above a short horizontal line attached to a longer downward-extending vertical line (predominantly used with *r*, *śr*, and *br*); and stylized final *m* plus *virāma*.[29]

The *akṣara*-numerals employed in ms P (termed "letter-numerals" by Bendall to distinguish them from "figure-numerals," i.e., numbers from the decimal system) also seem to point to a date earlier than that assigned by Winternitz and Keith, and I fail to see that the specific records in Bendall's charts would support their estimate of a late-fourteenth-century date. They assert that the *akṣara*-numerals in the Cambridge manuscripts dating from A.D. 1360 and 1385 best correspond with the *akṣara*-numerals in ms P, but in many cases this statement is simply erroneous. Only for the numbers 12 and 13, and then 102 and 103, does ms P attest, as part of these numbers, the *akṣara*s representing 2 and 3, viz., *dvi* and *tri*,[30] as found in the manuscripts dating from A.D. 1360 and 1385; for all other instances of 1, 2 or 3, the forms found in the older manuscripts are used. The 2 and 3 of the first two folios of ms P are also written in the old style,

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[28] The same prescript *r* occurs in a Nepalese manuscript dated 1119 described in Pant 2000: 100f., in the previously mentioned Pañcarakṣā manuscript from Year 53 of Rāmapāla's reign (c. A.D. 1128), and in the Pañcarakṣā manuscript written in Kathmandu in NS 255 (= A.D. 1135).

[29] This stylized *m-virāma* has also been described as a type of *anusvāra*. In ms P, where it is written as a small circle with a stroke beneath it which slopes downward to the right, it is only used in final position, never within a word, and only at the end of a sentence. It is clearly understood by P's scribe as a stylized *m-virāma*, because it is used alternatively with a miniature *m* with a sloping line / *virāma* beneath it. I take the stylized *m-virāma* in ms P to be a development of the miniature *m-virāma*.

[30] *dvi* and *tri* already appear in the manuscripts dated A.D. 1165 and 1205.

and the form of 1 found in the two manuscripts from the fourteenth century does not appear anywhere in ms P. The *akṣara*-numeral for 4 corresponds to that of manuscripts from the years A.D. 1008, 1065, 1139 and 1165, yet is also close to that of the A.D. 1205 and 1385 manuscripts. The *akṣara*-numeral for 5 resembles that from A.D. 1205, but shows also similarity with that from 1385; it is different from the *akṣara*-numeral for 5 attested in the A.D. 1360 ms. The *akṣara*-numeral for 6 can be seen to correspond with that from the years A.D. 1008, 1065, 1139, 1165, and 1205, less with that from A.D. 1360, and not with that from A.D. 1385. The *akṣara*-numeral for 7 has unique features not found in Bendall's charts, taking a form between that of the *akṣara*-numeral for 7 of A.D. 1165 and 1205; it can at times also be compared to (were it not for its straight horizontal top) that of A.D. 1360. The *akṣara*-numeral for 8 compares to that of A.D. 1360 but has a much longer tail; the same form, however, can already be seen in the manuscripts from A.D. 1008, 1065 and 1139. The *akṣara*-numeral for 9 is in a form between that of A.D. 1205 and that of 1385, and is completely different from that of A.D. 1360. The *akṣara*-numeral for 10, appearing as the *akṣara*-numeral for 9 with a small circle for zero under it, corresponds with that of A.D. 1205 but not with that of the manuscripts from the 1300s. The *akṣara*-numeral for 20 is best represented by the forms of the *akṣara*-numeral from the eleventh and twelfth centuries, and is different from those of the thirteenth and fourteenth centuries. The *akṣara*-numeral for 30, with a straight horizontal line topping it, corresponds with the *akṣara* numeral from A.D. 1165. The *akṣara*-numeral for 40 is presented in the older form shown for the manuscripts of the eleventh and twelfth centuries. The *akṣara*-numeral for 50 does not change much over the centuries and can be compared to the 50s of the eleventh through fourteenth centuries. The *akṣara*-numeral for 60 again has unique features and, although it is similar to *akṣara*s of both the eleventh and fourteenth centuries, cannot be said to correspond more with one than another. The folios for the 70s have been lost. The *akṣara*-numeral for 80 is in the form presented in the majority of the manuscripts from the eleventh and twelfth centuries and in the A.D. 1360 ms, but is different from that in the A.D. 1385 ms. The *akṣara*-numeral for 90 compares to that from A.D. 1165 and 1360, not to that from A.D. 1385. 100 also

exhibits unique features, but compares somewhat to that of A.D. 1165 and 1360, and much less to that of A.D. 1385.

On the basis of Bendall's charts, the latter half of the fourteenth century is too late a date for ms P.[31] Unfortunately, Bendall did not have access to manuscripts dating from the first half of the fourteenth century that employed *akṣara*-numerals. There is, however, still enough evidence from his *akṣara*-numeral charts to support a late-twelfth- or thirteenth-century date for P. The introduction of *dvi* and *tri* into the numbers 12 and 13 appears to indicate that the manuscript likely does not predate the latter half of the twelfth century, a conclusion also arrived at during the examination of the *akṣara*-numerals. That *tṛ* (= 5) has devolved to a rather grotesque form of *hṛ* suggests again a late-twelfth-century terminus a quo or, according to Bendall's charts, a thirteenth-century date. *phra* (= 6) has lost the form it had in the tenth and early eleventh centuries but has not yet transformed into the *bhra* it becomes by the later fourteenth century; it retains the straight lines shown in the intermediary form of the late 1100s and early 1200s. *gra* (= 7) has gained the extra vertical stroke first evidenced in the A.D. 1165 ms, and is presented at times with the wavy version of this stroke that appears by the early 1200s; it retains the straight lines in the rest of the *akṣara* and so has not reached the late-fourteenth-century stage in which it degenerates into the *akṣara ña*, but it does attest one or two short horizontal lines connecting the extra vertical line to the rest of the *akṣara*, thus certainly anticipating the change into *ña*. A later form of 8 occurs in ms P, but at the same time we find that it retains the old form of 20, already replaced in the A.D. 1205 manuscript. Although, as stated, any conclusion regarding the date on the basis of a comparison with the few manuscripts examined by Bendall has to be a tentative one, once again the late 1100s or 1200s would seem the most attractive years in which to place ms P.

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[31] See also the "System of Figures in Mss. Discovered" in R. Sāṅkṛtyāyana's article "Second Search of Sanskrit Palm-Leaf Mss. in Tibet" in the *Journal of the Bihar and Orissa Research Society* 23 (1937) and Bühler 1896: Tafel IX ("Zahlzeichen"). These charts do not supply additional information for the dating of ms P.

This analysis, which demonstrates that the manuscript bears signs of being at least a century earlier than Winternitz and Keith's estimate, is supported by the learned opinion of Dr. Mahes Raj Pant, an expert in Nepalese paleography. Curious to know if a second opinion would support my conclusions, I sent photocopies of a few folios of ms P to Kathmandu to be examined by Dr. Pant. He informed me that ms P's script is more recent than that of a manuscript of the Amarakośa dating from A.D. 1119,[32] but definitely too archaic to be from the fourteenth century, and on the basis of the folios sent suggested, in agreement with my general estimate, the thirteenth century as the most probable time period. At a later meeting in Vienna during which we compared more digitized images of ms P with Pant's photograph of a twelfth-century Nepalese inscription, he noted that the archaisms in ms P's script indeed indicate that the manuscript could have been written in the latter half of the twelfth century.

Ms Q

Ms Q is valuable for the reconstitution of the text of the PsP not only because it preserves many reliable readings but because it has suffered minimal damage, and lacks only four folios. It attests text for many of ms P's missing folios and numerous damaged passages.

Ms Q is regrettably at this point in time not available to the larger scholarly community; I do not know if it has been microfilmed. In 2001, while on a trip to Lhasa with a team of scholars from Taishō University, Dr. Yoshiyasu Yonezawa was allowed to view the manuscript, which was at that point in time kept in the Potala Palace, and granted permission to make a hand-copy of its text. Dr. Yonezawa kindly provided me with a copy of his hand-copy of ms Q's first chapter of the PsP when I was on a research stay in Japan in 2011.[33] In addition to the text of ms Q, the hand-copy records all

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[32] A few folios of the manuscript are reproduced in Pant 2000: 61-66.

[33] All of my comments about the manuscript and its readings are based on the hand-copy of Q's first chapter, on the brief description of Q in Yonezawa 2005b, and on personal communication with Dr. Yonezawa. I do not have access to other chapters

damage to the manuscript, as well as unclear *akṣara*s, the scribe's deletions and corrections, and all marginal insertions; also noted in it are readings from de La Vallée Poussin's edition of the PsP wherever Q attests a variant reading.

Yonezawa (2005b: 160) describes the manuscript as follows:

> Material: Palm leaf
> Size: 4.5 x 57 cm.
> Line per folio: 7-9
> Physical condition: 83 leaves. The 10th, 16th, 43rd and 86th leaves are missing. The 85th folio ends with *saṃskṛtam aprati*° (= LVP 593.5). The right edge of some leaves is defect, thereby 7-8 *akṣara*s on that part are missing.
> Script: Nepālī(?)

The first chapter of the PsP in ms Q originally comprised 14 folios. As Yonezawa states in his description above, folio 10 (= PsP_M §91-§102 first sentence [= PsP_L 59.4-66.9]) is missing, thus leaving 13 folios. The right and left edges of folio 1 have broken off, with the result that 7-14 *akṣara*s are missing from each line; the right edge of folio 2 is broken, affecting 6-8 *akṣara*s per line. The first chapter colophon reads *ācāryacandrakīrttipādoparacitāyāṃ prasannapadāyāṃ madhyamakavṛttau pratyayaparīkṣī nāma prathamaṃ prakaṇaṃ samāptam* (sic).

Scribal Error and Correction

As testified to by the mistakes Q shares with P, the text of the PsP had already accumulated a number of errors, some grave, by the time ms Q's scribe arranged his exemplar and poised his pen for writing. Q's text is occasionally marred by errors of dittography and haplography, as well as mistakes caused by the occasional misreading of similar *akṣara*s (the latter hypothesized on the basis of specific mistakes in Q). The most frequent problem is eyeskip, which occurs much more often than in ms P; it usually involves only one

of Yonezawa's hand-copy, and thus am unable to refer to relevant wording in Q's later chapters, e.g., in cases of first-chapter citations that also appear later chapters.

akṣara (and thus in the cases of *madhyamaka* written as *madhyaka* or *nāgārjuna* written as *nārjuna* is relatively insignificant) but not infrequently is responsible for the loss of two or three *akṣara*s, or entire words, in one case more than three sentences. When the scribe notices that he has made a mistake, he erases the concerned *akṣara*(s) and rewrites the text. A number of *akṣara*s, words and sentences, some of which may be from a second hand, have been written in the margins. This marginal material is usually enclosed within two "x"s and followed by the line-number it pertains to, with the point of insertion marked in the text with an "x". On the problem of contamination in ms Q, see below Manuscript Relationships.

Script and Date

Dr. Yonezawa tentatively describes the script as old Nepalese. He informs me that it is written in a flat-topped style, not in the hooked style shown by ms P. It attests the archaic *gha* with an indentation in its bottom (like P's *gha*) as opposed to the later style that sets the indentation on the left side. Its initial *e* never occurs in the archaic, closed form. *dha* is always written with an open top (unlike P's *dha* which is primarily written in the older form) and *tha* always appears in a form in which the upper loop has diminished in size and is pulled upwards, away from the lower, in anticipation of the modern style (unlike P's *tha* which remains in the older form).

Since Q's last leaf is missing, a final colophon is not available. On the basis of the admittedly very limited information about the script, one is inclined to conjecture that ms Q is more recent than ms P. Further information about the script and more detailed conclusions regarding Q's age will hopefully be made available to scholars in the future.

Paper Manuscripts

Mss A-N

All of the paper manuscripts were copied in Nepal, presumably in the Kathmandu Valley. The close relationships between them are evident in many of the aberrations in the text they transmit and in specific features external to this text. All of them bear the same basic colophon, which identifies the work as the Prasannapadā, the Madhyamakavṛtti.[34] All but mss A, C and D present in their upper left margins, where one might expect the work's title, the word *vinaya* or its variant *vineya*,[35] or the abbreviations *vi.sū* or *vi.ya*. Ms G has *vinaya* in the left margin and *sūtra* in the right. Given that B, J and L exhibit *vinaya* (L) and *vineya* (B, J), it can be assumed that both ms λ, i.e., J and L's common ancestor (see Stemma), and ms κ, from which B and ms λ descend, also identified the work as a/the Vinaya Sūtra. The reasons for this identification are unknown. In ostensibly the first reference to the PsP by a European scholar, the work is misidentified, probably due to reliance on our ms M and/or Nepalese informants: Brian H. Hodgson, in an essay first published in 1828, includes in his list of Buddhist literature of Nepal the annotated entry "*Vineya Sútra*, containing an account of the Bodhi charyá (Buddhism) author Chandrakirti, Achárya. It is equivalent to the Vyása Sútra of the Brahmans."[36] (This is corrected in the 1874 reprint of the essay to "*Vinaya Sútra*, Treatise on Discipline. Author Chandra Kírti Achárya. It is equivalent to the Vyása Sútra of the

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[34] Ms K is incomplete and thus without a final colophon, but it shares its chapter colophons with the other manuscripts.

[35] The manuscript identified during the NGMCP cataloguing work attests *vainaya*. In 2005 I recorded that the initial pages of the unlocatable "Ōtani manuscript" present *vainaiya*.

[36] Hodgson 1828: 431.

Brahmans."[37]) Eugène Burnouf, writing just prior to 1844 about the content of the PsP, in the footnotes and prose to his "Introduction à l'histoire du Buddhisme indien" similarly and repeatedly refers to the title of the work borne by the manuscript he is using (= ms M, given to the Société Asiatique in 1837 by Hodgson)[38] as the "Vinaya sūtra."[39] Burnouf is, however, aware that the reference to the Vinaya is misleading, and informs his reader that even though "Vinaya patra" appears on the first page of his manuscript and the title is given as "Vinaya sūtra" in the list of works discovered and received by Hodgson, neither of these titles appears within the work itself:

> Mais aucun de ces titres ne se retrouve dans l'ouvrage même; le seul que je rencontre à la fin des chapitres est *Madhyamaka vrĭtti*, ou Explication de la doctrine Madhyamaka ou Madhyamika, ouvrage composé par l'Âtchârya Tchandra kîrti. Quelques lignes d'introduction nous apprennent que le Madhyamaka vrĭtti est un commentaire qui porte sur des Kârikâs ou axiomes mémoriaux dont l'auteur est Nâgârdjuna. C'est très-probablement à ces Kârikâs que s'applique le nom de *Vinaya sûtra* ou *Vinaya patra*, qui est resté à notre volume, malgré le témoignage du manuscrit lui-même.[40]

[37] Hodgson 1874: 20 (the chapter "Notices on the Language, Literature and Religion of Nepal and Tibet" from which the above entry is quoted, is a reprint of the earlier version [with corrections and improvements] published in *Asiatic Researches* 16 [1928]: 409ff. [reprinted in Hodgson's *Illustrations of the Literature and Religion of the Buddhists*, Serampore, 1841, p. 1ff.]) Pandit Amṛtānanda of Lalitpur, who facilitated Brian Hodgson's study of Buddhism and helped him to amass his collection of manuscripts, was certainly aware of the title of the work: when he copied passages from three chapters of the PsP at Hodgson's request he carefully copied the chapter colophon before each passage. My thanks to Iain Sinclair for the reference and a scan of the page and a half copied by Amṛtānanda for Hodgson (Hodgson Papers, vol. 28, India Office Library in London).

[38] Hodgson presented the Société Asiatique with 147 manuscripts in 1837; see Hunter 1896: 266f.

[39] See, e.g., Burnouf 1844: 545, n. 1, 560, nn. 1-4, etc.

[40] Burnouf 1844: 559. English translation in Buffetrille and Lopez 2010: 508f. Note also Burnouf 1844: 562, where he writes, "L'examen du Vinaya sûtra, ou plutôt du Madhyamika vrĭtti, commentaire du Vinaya sûtra, … ."

In the right margins of the versos of mss A, B, E and M the respective scribes have written the word *guruḥ*; *guru* appears in D, H, I and L. Ms F's scribe has written *rāmaḥ* in the right margins of four folios at the beginning of the manuscript. Copyists considered such words to bestow auspiciousness on the scribal undertaking and the manuscript in general.[41]

It remains a mystery, given that philosophical texts like the PsP are no longer studied by Newar Buddhists in Nepal, and are not known to have been studied there in recent centuries, why mss B, D, J and L and the ten manuscripts of the PsP that descend from J and L (twelve if we include the manuscript identified by the NGMCP and the manuscript shown to me in Kyoto) were copied in Kathmandu and/or environs in the eighteenth and nineteenth centuries. Philosophical texts, unlike *sūtra*s, were not usually copied for the accumulation of merit. It is tempting to conjecture that one or two Newar Buddhist teachers in the Kathmandu Valley familiar with Madhyamaka thought decided to attempt to revive the dying tradition of philosophical study by teaching the PsP to his/their students, and passed on personal exemplars to the students for copying, these copies being used as the basis for further copies.[42] I have been informed, however, that the study of the PsP at such a late date in Nepal, while not impossible, is unlikely, and that it is more probable

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[41] Cf. Kragh 2006: 38, n. 39. Cf. also the Ānanda Rāmāyaṇa, Book 7, Canto 21 (cf. Raghavan 1998: 111), where Lava asks Vasiṣṭha why scribes write "*śrī rāma*" on each folio of the manuscripts they copy, and is told that these words remove all mistakes and are sanctifying.

[42] One recalls the observations of Richard Garbe (1925: 102) during a trip to India in the early nineteenth century. He records upon visiting traditional teaching arenas, "Die Klassen befanden sich teils im Freien teils unter Bambushütten, einige auch in Lehmhäusern; überall sassen die Knaben, grösstenteils im Alter von 10-16 Jahren, auf dem Erdboden, sowie auch die Pandits, von denen einheimische Grammatik, Poetik, Philosophie und anderes gelehrt wurde. Die Leitfäden und die Texte, die dem Unterricht zu Grunde lagen, waren fast nur in Handschriften vorhanden, freilich in ganz modernen Vervielfältigungen."

that the manuscripts were copied at the request of European scholars stationed in or visiting Nepal.[43]

Ms A

National Archives, Kathmandu (catalogue no. 3-643).

Filmed by the Nepal-German Manuscript Preservation Project in 1984 (reel no. A 916/5).

Described in Tsukamoto, Matsunaga and Isoda.[44]

Script: Devanāgarī

Physical description: 193 folios; 32.5 x 16.2 cm.; Nepalese paper; 11 lines per folio. The first chapter ends on folio 27v. *mā. śā. vyā.* (ostensibly an abbreviation for *mādhyamikaśāstravyākhyā*) is written in the upper left margin of each verso, *guruḥ* in the lower right margin of each verso. The folio number for the respective page is written under both *mā. śā. vyā.* and *guruḥ*.

Colophon (corrected): *āryacandrakīrtipādoparacitāyāṃ prasannapadāyāṃ madhyamakavṛttau dṛṣṭiparīkṣā nāma saptaviṃśatitamaṃ prakaraṇaṃ samāptam ‖ ‖ samāptaṃ cedaṃ madhyamakaśāstraṃ sakalalaukikalokottarapravacananītaneyārthavyākhyānanaipuṇyaviśāradaṃ śrāvakapratyekabuddhānuttarasamyaksaṃbuddhabodhimaṇḍāsanadāyakam iti ‖*

The manuscript is not dated.

Tsukamoto et al.[45] note correctly that the Mādhyamikavṛtti entry no. 140 of the Bīr Library[46] is equivalent to three entries in the

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[43] I am grateful to Mahes Raj Pant and Iain Sinclair for their comments on the possible reasons behind the production of the PsP paper manuscripts.

[44] Tsukamoto et al. 1990: 238, item 5.

[45] Tsukamoto et al. 1990: 237, item 1.

[46] The Bīr Library (Vīrapustakālaya), named after the Nepalese Prime Minister Bir Samser Jung Bahadur Rana who founded it shortly after Cecil Bendall's stay in Nepal in 1884, is also known as the Durbar Library. See the Introduction in Grünen-

Kathmandu National Archives catalogue, viz. Bṛhatsūcīpatra nos. 3-643 (my ms A), 3-299 (my ms E), and 3-598 (my ms F). Tsukamoto et al.[47] also refer to a Madhyamakavṛtti manuscript recorded by Śāstri (1915: 242) amongst the then "not yet registered" manuscripts of the Durbar Library.[48] This manuscript is said to be written on Nepalese paper in Nevārī script, to measure 13 x 7 inches, and to consist of 163 folios, 11 lines per folio. Grünendahl includes the manuscript in his *Concordance* with the additional information that the manuscript was filmed by the NGMPP as reel number A 916/5, i.e., the reel number for my ms A, and refers his reader to the Bṛhatsūcīpatra Vol. 7, 2, p. 127, no. 174, of the National Archives.[49] This Bṛhatsūcīpatra entry has the catalogue number 3-643 (the catalogue number for my ms A) and the additional information recorded there states that the manuscript is written in Devanāgarī—not in Nevārī, the script Śāstri, Tsukamoto et al., and Grünendahl recorded for it—and further notes the manuscript as containing 193, not 163 folios. Thus Śāstri's Durbar Library Madhyamakavṛtti entry can only be yet another, though faulty, record of my ms A.[50]

Ms B

Private collection of Āśā Kājī Vajrācārya of Patan, Nepal.[51]

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dahl 1989 and Jacques May's review of Grünendahl's *Concordance*. May (1991: 152) notes, "Elle fait maintenant partie des Archives Nationales du Népal, mais elle y a conservé son individualité."

47 See Tsukamoto et al. 1990: 238, item 6.

48 See also Grünendahl's reprint of the catalogue (1989: 720).

49 See Grünendahl 1989: CXI.

50 Śāstri (1915: 242), noting in his manuscript description that "Prof. Louis de La Valle (sic) Poussin is editing it in the Bibliotheca Buddhika" (sic) likely intends to refer to Poussin's editing of the text in general rather than to assert (erroneously) that he was utilizing this specific manuscript.

51 For information on Āśā Kājī Vajrācārya, see Mr. Bidya Bhushan Bajracharya's (1995: 12-14) "A Brief Biography of Pandit Vaidya Asha Kaji Bajracharya."

Filmed by the Nepal-German Manuscript Preservation Project in 1981 (reel no. E 1294/3).

Described by Takaoka[52] (catalogue no. KA 45, microfilm reel no. R-KA 1) and by Tsukamoto et al.[53]

Script: Devanāgarī

Physical description: 207 folios; 31.8 x 12.7 cm.; Nepalese paper; 9-10 lines per folio. The first chapter ends on folio 28v. *vineya*. is written in the upper left margin of each verso folio, *guruḥ* in the lower right margin of each verso folio. The folio number for the respective folio is written under both *vineya.* and *guruḥ*.

Colophon: as A (*ācārya* for *ārya*). The colophon continues with the specifics of the date:[54] *nandeṣvaṅke tape śukle vāṇītithau samālikhet* ‖ *vineyasūtram ity uktaṃ jvālāmunir idaṃ param* ‖ *sarvasūtrāntare [']dṛṣṭvā śāstreṣu nipunaṃ kṛtam* ‖ *jñānodayam ācāryyasya sat-jñānena dhīmatā* ‖ *śrīr astu* ‖ ‖ *śreyo 'stu samvat 959 māghaśukla-śrīpaṃcamī ādityavāra*

Date: N.S. 959 (= A.D. 1839)

Ms C

National Archives, Kathmandu (catalogue no. 5-32).

Filmed by the Nepal-German Manuscript Preservation Project, 1971 (reel no. B 90/3).

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[52] See Takaoka 1981: 19. Takaoka's filming took place from 1975 to 1980.

[53] See Tsukamoto et al. 1990: 238, item 12.

[54] Kashinath Tamot, previously a staff-member of the NGMPP (now employed with the NGMCP) in Kathmandu, kindly deciphered the date given here. He explains: *nanda* = *Nanda* (the sibling kings of Pāṭaliputra) = 9; *iṣu* = arrow = 5; *aṅka* = figure = 9; *tape* (for *tapasi*) = *tapas* = the month of Māgha; *vāṇī* = Sarasvatī; Śrīpañcamī = the day Sarasvatī is worshipped. The date is given again in numerical form and in its more common form following the words *śrīr astu*. My thanks also to Prof. Alexander von Rospatt for arranging for the dating of this manuscript, and for other valuable information he shared with me based on his work in Nepal.

Described by Tsukamoto et al.[55]

Script: Nepalese

Physical description: 252 folios; 41 x 11 cm.; Nepalese paper; 6 lines per folio. The first chapter ends on folio 36r. Illustration of four-armed yellow Prajñāpāramitā in the centre of folio 1v.[56] Folios numbered in the centre left and centre right margins of verso folios using respectively the older *akṣara* numerals and relatively modern figure numerals.

Colophon: as A[57]

The manuscript is not dated.

Ms D

Keshar Library, Kathmandu (catalogue no. 9-182). The title according to the catalogue and the title on the separate "title" page is sakalapravacanārthasaṃgraha (corrected).[58] The title on folio 1r is given as prajñāpāramitāṭīkā.

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[55] See Tsukamoto et al. 1990: 238, item 7.

[56] Pītaprajñāpāramitā is frequently found adorning book-covers and manuscripts in Tibet and Nepal; examples may be seen, e.g., in the exhibition catalogue Tibetische Buchdeckel (see Grönbold 1991). Antoinette K. Gordon (1959: 74) describes her as holding her inner two hands in the *dharmacakramudrā*, with a book in the outer left hand and either a *mālā* in the right hand or holding the right in the *abhayamudrā*. In ms C's illustration she holds a *mālā*. On the various forms of Prajñāpāramitā, see, e.g., Conze 1968.

[57] The colophon continues on with: *ye dharmmā hetuprabhavā hetus teṣāṃ tathāgataḥ ‖ hy avadat teṣāṃ yo nirodha evaṃvādī mahā[śra]maṇaḥ ‖ ‖*

[58] This title was presumably added once the manuscript was brought to the Keshar Library; underneath it are recorded other statistics of the manuscript such as its Keshar Library catalogue number, that it is a "*bauddhagrantha*" and, erroneously, that it is in Nāgarī script. De Jong (1979: 542) attributes to a scribe the text *ācārya-candrakīrtipādoparacitā* ***sakalapravacanārthasaṃgranthana****madhyamakaśāstrastu-tiḥ parisamāptā*, etc., which follows the so-called Madhyamakaśāstrastuti (included after the PsP colophon in ms D). The individual who recorded the title for the separate title page appears to have assumed that the words printed here in bold

Filmed by the Nepal-German Manuscript Preservation Project, 1975 (reel no. C 19/8).

Script: Nepalese[59]

Physical description: 111 folios; 39 x 15.9 cm.; Nepalese paper; 13 lines per folio. The first chapter ends on folio 15r. The second title folio (= folio 1r) gives prajñāpāramitāṭīkā as the title; under this is written "patra — 113." The scribe numbers folio 65 as 66 and thus the folio numbering from "66" on is off by a folio. Half of folio 112v (actually folio 111v) and the folio numbered 113 (actually 112r) contain the text for the Madhyamakaśāstrastuti.[60] The versos are numbered in the centre right margin and on the majority of the folios *guru* is written above each number.

Colophon: as A

The ms is not dated.

This manuscript was discovered by Giuseppe Tucci[61] and a photocopy of it was used by J.W. de Jong to make his edition of the MMK (1977) and to compile his "Textcritical Notes on the Prasannapadā" (1978).

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indicate the title of the entire work contained by the manuscript, i.e., the PsP together with the final *stuti*.

[59] See also the manuscript and script description in Kragh 2006: 38f. Kragh concludes that the manuscript may belong to the late nineteenth or twentieth century.

[60] The colophon is followed by the fourteen stanzas given the name Madhyamaka-śāstrastuti. For the Sanskrit and Tibetan text and a French translation, see de Jong 1979: 541-550.

[61] The library of the Oriental department of the Istituto Italiano per l'Africa e l'Oriente holds a photographic copy of the manuscript and kindly sent a copy of this copy to me, and J.W. de Jong generously sent me his wife's romanization of the first chapter of the copy of the manuscript lent to him by Tucci. I was thus able to compare both de Jong's copy of ms R and the Rome copy of the Tucci manuscript with the NGMPP film and to confirm that the manuscript found by Tucci and used by de Jong is indeed the manuscript of the Keshar Library in Kathmandu.

Ms E

National Archives, Kathmandu (catalogue no. 3-299).

Filmed by the Nepal-German Manuscript Preservation Project, date of filming not recorded (reel no. B 88/6).

Described in Tsukamoto et al.[62]

Script: Devanāgarī

Physical description: 161 folios; 35 x 14 cm.; Nepalese paper; 11 lines per folio. The first chapter ends on folio 23r. Written in the upper left margin of each verso folio is, on folio 1v, *viyana*, on folios 2 to 47, *vinaya*, and from folio 48 on *vineya*; *guruḥ* is written in the lower right margin of each verso folio. The number for the respective folio is written under *guruḥ*.

Colophon: as A

The manuscript is not dated.

Ms F

National Archives, Kathmandu (catalogue no. 3-598).

Filmed by the Nepal-German Manuscript Preservation Project, 1984 (reel no. A 916/6-A 917/1).

Described in Tsukamoto et al.[63]

Script: Devanāgarī

Physical description: 145 folios; 31 x 15.7 cm.; Nepalese paper; 12 lines per folio. The first chapter ends on folio 22v. *vinaya* is written in the upper left margin of each verso folio up to folio 70; folio 71 has in its place *vinaṃya*; folios 72 and 73 *vineya*; from folio 74 on *vi.ya*; *rāmaḥ* is written above the folio number in the lower right

[62] See Tsukamoto et al. 1990: 238, item 3.

[63] See Tsukamoto et al. 1990: 238, item 4.

margin on the versos 1, 3, 4 and 5. The number for the respective folio is written under *vinaya* and its variants and also appears in the lower right margin.

Colophon: as A, then continues with *śubham astu naranae varṣaghasre nabhā saptami nīlike budhadine ṣaḍānaṃdalikhitaṃ* (sic) *sūtram uttamam*. This final part of the colophon includes the date the manuscript was copied, but my correspondents in Nepal were not able to determine the meaning of *naranae* as a specific year.[64]

Ms G

Private collection of M.V. Vajrācārya, Kathmandu.

Filmed by the Nepal-German Manuscript Preservation Project, 1983 (reel no. E 1478/2). The catalogue card adds that *vinayasūtra* is written in the margin.

This manuscript was also filmed by the Institute for Advanced Studies of World Religion (IASWR) in New York under the film strip number MBB-1971-62.[65]

Described in Tsukamoto et al. where the IASWR film is referred to and the date of the manuscript is given as N.S. 880.[66] This date appears to be based on a misunderstanding: The IASWR information sheet for the manuscript gives +880 as the number of years to be added to a Nepal Samvat date for a reckoning of the corresponding year of the Common Era, but does not enter a date for the manuscript. No date is indicated in the manuscript colophon.

Script: Nepalese

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[64] "The excellent sūtra was written by Ṣaḍānanda in the year Naranae (=?), [in the month of] Śrāvaṇa, Kṛṣṇasaptamī Budhavāra."

[65] Copies of this manuscript, as well as of mss D, H, I, J and K, were used by Saito (1985) to correct a number of *kārikā*s of the MMK.

[66] See Tsukamoto et al. 1990: 238, item 8.

Physical description: 231 folios; 33.7 x 9.4 cm.; Nepalese paper; 7 lines per folio. The first chapter ends on folio 34r. *vinaya* is written in the upper left margin of each verso, *sūtra* in the lower right margin. The number for the respective folio is written under both *vinaya* and *sūtra*.

Colophon: as A

The manuscript is not dated.

Ms H

Tokyo University Library (no. 250).

Described in Matsunami[67] and Tsukamoto et al.[68]

Script: Devanāgarī

Physical description: 246 folios; 12 x 5 inches; Nepalese paper; 8-9 lines per folio. The first chapter ends on folio 34v. *viyana* is written in the upper left margin of the first verso, *vinaya* in the upper left margin of the following versos (fol. 134 omits *vinaya*, fol. 135-140 have *vi·ne*, fol. 141-224 *vineya*, 224 to the end *vinaya*); *guru* is written in the lower right margin of the versos. The number for the respective folio is written under both *vinaya* and *guru*.

Colophon: as A

The manuscript is not dated.

Ms I

Tokyo University Library (no. 252).

Described in Matsunami[69] and Tsukamoto et al.[70]

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[67] See Matsunami 1965: 94, 356-7.

[68] See Tsukamoto et al. 1990: 239, item 13.

Script: Nepalese

Physical description: 303 folios; 12 x 4 3/4 inches; Nepalese paper; 8 lines per folio. The first chapter ends on folio 40v. *vinaya* is written in the upper left margin of versos, *guru* in the lower right margin of versos. The number for the respective folio is written in the centre of the right margin of versos. Rectos are stamped at the bottom with "Belongs to Nudima Nundu."

Colophon: as A

The manuscript is not dated.

Ms J

Tokyo University Library (no. 251).

Described in Matsunami[71] and Tsukamoto et al.[72]

Script: Nepalese

Physical description: 241 folios; 141/4 x 31/2 inches; Nepalese paper; 6 lines per folio. The first chapter ends on folio 34v. *vineya* is written in the upper left margin of each verso. The folio number for the respective folio is written under *vineya* and in the centre of the right margin of versos. Folio 1v has an empty space in its centre that approximates the space taken up by ms C's illustration of Prajñā-pāramitā.

Colophon: as A, then continues:[73] *śubham ‖ ye dharmā hetuprabhavā hetun teṣān tathāgataḥ ‖ hy avadat teṣāṃ yo nirodha evamvādī mahā-*

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[69] See Matsunami 1965: 95, 356-7.

[70] See Tsukamoto et al. 1990: 239, item 15.

[71] See Matsunami 1965: 95, 356-7.

[72] See Tsukamoto et al. 1990: 239, item 14.

[73] The date is written after the *maṅgala* citation *ye dharmā*, etc. (Vin I.40; Mahāvastu III.62; see Lamotte 1980: 2164). It is stated that the manuscript was finished "on the day of Nepal Samvat 851 (A.D. 1731) Caitraśuklapūrṇimā Jyeṣṭhā Nakṣatra Śukravāra." The learned Kashinath Tamot of the NGMPP/NGMCP in Kathmandu

śramaṇaḥ ‖ ‖ *nepālābde nilāhāre tanurahite paṃkodbhavotpanna-khaṇḍe rākāyāṃ māsi caitre dviradavahanabhe kāvya ghasrāntagha-sre* ‖ *bhāṣā vyanvayojjovyayabhavajakakaivallyadovīnanajī pūstaṃ vaineyasūtraṃ vyalikhad atim udā śāstrasiṃhasya prītyai*[74]

Date: N.S. 851 (A.D. 1731)

Ms K

Institute for Advanced Studies of World Religions (microfilm no. MBB-1973-117).

Described in Tsukamoto et al.[75]

Script: Nepalese

Physical Description: 142 folios, 34 x 8 cm.; Nepalese paper; 7 lines per folio. The first chapter ends on folio 33r. *vinaya* is written in the upper left margin of versos. Folio numbers are written in the centre of the right-hand margins of versos.

Colophon: the manuscript is incomplete and ends with folio 142v.

The manuscript is not dated.

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interpreted the date given in the colophon as follows: *nepālābde* = *nepāla* + *abda* = Nepal Samvat; *nilāhāre* = *anila* + *āhāra* = wind-eating = *sarpa* (serpent) = 8; *tanurahite* = *tanu* + *rahita* (without body) = *anaṅga* (bodyless) = 5 (Tamot adds here that *anaṅga* or *kāmadeva* indicates the figure 13, but that here it seems to be used in the sense of *kāmaśara* "arrow of Kāma," that is, 5); *paṃkodbhavotpannakhaṇḍe* = *paṃka* + *udbhava* + *utpanna* + *khaṇḍa* = *paṅka* (mud) + *udbhava* (production) = *paṅkodbhava* = *kamala* (lotus) + *utpanna* (born) = *paṅkodbhavotpanna* = born from the lotus = Brahmā = Pitāmaha = 1 (*khaṇḍa*, states Tamot, has been added to refer to Brahmaloka; the scribe of ms J must have understood Pitāmaha as not just referring to Brahmā but also to his abode); *rākāyāṃ māsi caitre* = the full-moon in the month of Caitra = Caitraśuklapūrṇimā; *dviradavahanabhe* = *dvi-rada* + *vahana* + *bha* = two-tusk + rider + Nakṣatra = elephant-rider (Indra) Nakṣatra = Jeṣṭhā Nakṣatra; *kāvya* = Śukra, the preceptor of the Asuras = Śukrācārya = Śukravāra = Friday; *gha-srānta* = at the end of the day.

74 I have not been able to decipher this final sentence.

75 See Tsukamoto et al. 1990: 238, item 9.

Ms L

Cambridge University Library Add. 1483.

Described in Bendall[76] and Tsukamoto et al.[77]

Script: Devanāgarī

Physical description: 178 folios; 41/2 x 14 inches; Nepalese paper; 9 lines per folio. The first chapter ends on folio 27v. *vinaya* is written in the upper left margin of versos, *guru* in the lower right margins of versos. The number for the respective folio is written under both *vinaya* and *guru*.

Colophon: as A

Date: N.S. 901[78] (A.D. 1781)

This is de La Vallée Poussin's Cambridge manuscript. He refers to it by way of the abbreviation "Cambr."

Ms M

Société Asiatique (No. 8).

Described in Filliozat[79] and Tsukamoto et al.[80]

Script: Devanāgarī

Physical description: 189 folios; 440 x 130 mm.; Nepalese paper; 7 lines per folio. The first chapter ends on folio 26v. *vi.sū* is written in the upper left margin of versos, *guruḥ* in the lower right margin of

[76] See Bendall 1992: 114-117. Kragh (2006: 22, n. 22) notes that ms L was brought to the Cambridge University Library by Daniel Wright, the surgeon to the British Residency in Kathmandu from 1873-1876.

[77] See Tsukamoto et al. 1990: 237, item 2.

[78] The date is given only in numerical form. See also the manuscript description in Kragh 2006: 38.

[79] See Filliozat 1942: 12-13.

[80] See Tsukamoto et al. 1990: 238, item 10.

versos. The number for the respective folio is written under both *vi.sū* and *guruḥ*.

Colophon: as A[81]

The manuscript is not dated. Filliozat records, “Sans date (début XIXᵉ siècle). Provenance: Népal. –Don Hodgeson, 1837.”

This is de La Vallée Poussin’s Paris manuscript. He refers to it as “Paris.”

Ms N

The Asiatic Society, Calcutta.

Described in Mitra[82] (catalogue no. B 2) and Tsukamoto et al.[83]

Script: Nepalese

Physical description: 188 folios, 16 x 4 inches; Nepalese paper; 7 lines per folio. The first chapter ends on folio 30r. *vinaya* is written the upper left margin of versos, the folio number for the respective page is written in the centre right margin of versos.[84]

Colophon: as A

The manuscript is not dated.

This is de La Vallée Poussin’s Calcutta manuscript. He refers to it by way of the abbreviation “Calc.”

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81 The colophon is followed by: *ye dharmā*, etc.

82 See Mitra 1971: 169f. Kragh (2006: 22, n. 22) notes that ms N was passed on to the Asiatic Society of Bengal (now Asiatic Society) by Brian H. Hodgson sometime between 1827 and 1845. See Hunter 1896: 352.

83 See Tsukamoto et al. 1990: 238, item 11.

84 The manuscript was used by a scholar in late 1994 and early 1995. This person marked many of the pages with crosses and the date to remind himself where he stopped each day, drawing some of his crosses in the body of the text over the *akṣara*s, certainly not a practice conducive to the preservation of manuscripts!

Scribal Error and Correction

The fourteen paper manuscripts contain a wide variety of forms of scribal interpretation and error. Many of the errors fit into the classical categories of eyeskip (aberratio occuli; saut du même au même),[85] haplography, dittography, metathesis, misreading of visually similar *akṣara*s, and substitution of acoustically similar *akṣara*s. The most prominent of the last category are errors involving the sibilants *ś*, *ṣ* and *s*. By referring to them as "acoustic" errors I do not intend to suggest that any of the manuscripts were dictated, which they clearly were not, but rather that the scribes, glancing from the exemplar to the folio they were writing on, sometimes wrote according to the pronunciation with which they were most familiar, possibly mentally uttering words and sentences as a retention aid. One might add to the list a type of error not dissimilar to eyeskip in that text is omitted but which is the result of a faulty co-ordination of mental activity and the physical act of writing: given that the scribes were quickly memorizing short portions of the exemplar's text and thus copying by memory, text could be dropped when the visualized or mentally repeated memorized words were the main focus and the hand did not keep pace with the mental reading or speaking.[86]

The main types of errors in the fourteen paper manuscripts written in either Devanāgarī or Nepalese script that occur in regard to visually similar *akṣara*s are well known to those who have worked with

[85] Instances of homoeorarcton and homoeoteleuton are rare. Eyeskip primarily occurs between relatively proximate *akṣara*s within the same line. See Greetham 1992: 280 for Vinaver's diagram of scribal copying and a few words regarding correction of its flaws.

[86] It might not be out of place to mention other mistakes that occur when the hand does not cooperate with the mental plan, and for which instances can be drawn from the slips and surprises occurring in one's own writing (e.g., when one intends to write "cup of coffee" but writes "cuff…," or intends to write "5" but is surprised to see that one has produced "4," perhaps because a "4" had just been written or stands elsewhere on the page). Errors in this category are often similar to those of speech errors and like them tend to involve blending, anticipation, perseveration and omission (cf. Proto 2010). Such errors may not occur as often as the classical types, but they do appear to account for many of the lapses that cannot be explained by way of the usual categories of scribal error.

relatively recent manuscripts from Nepal. The copyist's misreading of imprecisely written *akṣara*s in the exemplar and his misinterpretation of correctly scribed forms stand behind many of the variants in the PsP paper manuscripts. Among the Devanāgarī manuscripts, the most common errors, to mention only a few, stem from a misreading or misinterpretation of the following *akṣara*s (here in a rough descending order of occurrence): *ca* and *va*; *pa*, *ya* and *ṣa*; *sa* and *ma*; *ta* and *na*; *sva*, *tva*, *sya* and *tya*; *śa* and *ṇa*; superscript *r*, *anusvāra*, medial *e* diagonal stroke, medial *i* curved stroke and *virāma* belonging to the line above; *nn* and *nt*; *pra*, *pu* and *pṛ*; initial *u* and *du*; *bha* and *nna*.[87] The Nepalese manuscripts share these errors and add to this primary group[88] errors such as those involving a confusion of *ca*, *va* and *ra*; *ka*, *ja* and *kṣa*; *kṣya*, *jya* and *hya*; *bha*, *dbha*, *ha* and *pha*; *tya*, *bhya* and *sya*.[89]

The manuscripts occasionally attest variants involving *akṣara*-change due to the scribes having been influenced by the graphic features of the lower and upper extremes of the *akṣara*s of, respectively, the line above and the line below the one being recorded in the exemplar; the scribes mistook the parts of *akṣara*s extending down—or up—to the

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[87] It should not be forgotten that corrections also enter a manuscript line on the basis of these similarities in letters. A dropped *anusvāra* may be picked up again in the next manuscript owing to a superscript *r* or a vowel marker in the vicinity being misread; a falsely recorded *ṣa* (for *pa*) may in the next copy of the manuscript be "erroneously" written as *pa*.

[88] The Nepalese-script manuscripts do not tend to confuse *bha* and *nna*. The Devanāgarī medial *e* diagonal stroke occurs in Nepalese script only as the secondary marker for the vowels *ai* and *au*, always in conjunction with another primary vowel marker.

[89] Nepalese-script manuscripts are in general also prone to confusions of *tta* and *ttu*, and *tya* and *tyu* when the *tt* and *ty* of these *akṣara*s are formed by adding a separate stroke underneath the main body of the *akṣara*. Mss C, J, and N present these *akṣara*s with the lower stroke attached to the main body and so avoid the problem. The scribes of mss G and D, on the other hand, often form these *akṣara*s with the lower stroke separate from the main body, and G's scribe, seemingly momentarily confused about the number of lower independent strokes he must write when two such *akṣara*s follow one another, tends to add an extra stroke which thus appears as a medial *u*; e.g., C's *prāptyatyupagamāt* (for *prāptyabhyupagamāt*) is copied into G as *prāptyutyupagamāt* and [*ity*] *atyupaga*° (for *abhyupaga*°) is copied as [*ity*] *utyupa-ga*°.

line they were copying as being an integral part of the *akṣara*s they were in the process of writing. *virāma*s, the long downward strokes of certain *akṣara*s (*sa*, *ha*, *tya*, *la*, etc.) and the lower vowels *u* and *ū* of *akṣara*s of the line above, and superscript *r*, the upper markers of medial vowels and *anusvāra*s belonging to the line below are at times reinterpreted as part of the *akṣara* being copied, such that vowels become added or change grades, superscript *r* and new *anusvāra*s are mistakenly incorporated, and other corruptions are introduced into the text. Ms N's scribe is especially susceptible to being influenced by the long downward flourishes of the tails of the *akṣara*s *sa*, *ha*, *tya*, *la*, etc., of ms J, and thus prone to annexing new vowel-markers to his line of writing; for example, *nopalabhante* of J becomes *naupalabhante* in N on account of the long downward diagonal tail of J's *akṣara ṇṇa* (*varṇṇayanti*) of the line above that only ends when it touches the *no*° of the line beneath it. Ms J's scribe additionally pens superscript *r* nearly the size of the *akṣara* it perches on and as a result, the *r* sometimes grazes the bottom of the *akṣara* of the line above it. This graphic peculiarity induces N's scribe on occasion to perceive J's superscript *r*, or at least its top curve, as part of the *akṣara* it grazes and he records, for example, the word *vyavasthāpyata* (*ā* written as a very short vertical stroke) as *vyavasthupyata*, having judged the curve of J's *r* brushing the underside of °*sthā*° to be the vowel *u*. More often, he is prompted to include in N *anusvāra*s that do not appear in ms J: he mistakes the slightly thicker endpoint of the downward tail of an *akṣara* from the line above for an *anusvāra*, overlooking that this "*anusvāra*" is actually part of the *akṣara* above or assuming that the stroke from above simply ends at the "*anusvāra*." His misperception leads, for example, to *yā* becoming corrupted to *yāṃ* because the dot at the end of the tail of *tt* of the line above (in J's *aṇupapattir* [sic]) has been interpreted as an *anusvāra*.

The Nepalese-script manuscripts are also prone to changes involving the medial vowels *e*, *o*, *ai* and *au* owing to the fact that all of these vowels usually take as their primary indicator a wavy horizontal line or "squiggle" over the *akṣara*, which replaces the regular straight horizontal stroke that otherwise constitutes the top of *akṣara*s. The squiggle in manuscripts J and I (less often C, D, G and N) is often

quite difficult to distinguish from the regular horizontal stroke: the scribe of ms J tends to allow the vertical strokes of the *akṣara*s to extend slightly above the line,[90] thereby making it nearly impossible in some instances for the reader to differentiate between upward intrusions of the *akṣara*'s vertical lines and a slight squiggle, and ms I is written in a quite messy hand, with the "straight" horizontal lines often slightly curved or slanted; fortunately ms I's scribe often accentuates the size of the curves of the vowel squiggles. The loss of the correct reading *e* for *a*, of *a* for *e*, and of *ā* for *o* in the manuscripts that stem from J has often been caused by, in the case of the loss of *e* for *a*, a failure to read the squiggle as such or, in the case of the loss of *a* for *e*, and *ā* for *o*, the reading of a squiggle where one was not intended. Further, on occasion *daṇḍa*s to the left of an *akṣara* are taken for a *pṛṣṭhamātrā* medial vowel indicator, thus leading to vowel changes. The degree of scribal misinterpretation of vowels in manuscripts written in Nepalese script, indeed as regards all the varieties of scribal error, of course increased over the centuries because the majority of later scribes copying Sanskrit manuscripts in Nepal did not, even though they would have recognized some cognates and stock phrases, understand the content of the text. The least reliable of our paper manuscripts were written by scribes who obviously had no understanding of the language or content of the PsP and mechanically produced their new copies primarily in reliance on the graphics of the pages before them.

The situation becomes more complicated when Devanāgarī manuscripts are copied from exemplars written in Nepalese script, and vice-versa. In addition to the most basic errors and

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[90] These very slight upward projections of the vertical lines do not occur with every *akṣara*, nor do they occur consistently in identical *akṣara*s. The top horizontal line breaks after most *akṣara*s, and thus I do not think that this style of Nepalese script can be an example of the script Bendall refers to in his discussion of Nepalese manuscripts of the sixteenth century (ms J is eighteenth c.), although the very slight extensions to be seen in J may be remnants of this earlier style. See Bendall 1992: Palaeographical Introduction, p. xxxi, where he writes, "Dated MSS of the XVIth century are almost too scarce to afford a basis for generalization, as we possess only five examples. These, nevertheless, have in common the important feature of showing the horizontal top line nearly continuous, while the vertical strokes often slightly project above this line ... ."

misinterpretations discussed above, new possibilities for the misreading of *akṣara*s present themselves when the copyist is reading one script and writing in another, perhaps even imaging specific *akṣara*s of one script as he writes. The following misreadings, based on a similarity of *akṣara* forms, occur in the Devanāgarī manuscripts that have been copied from manuscripts written in Nepalese script (the list is not comprehensive): *ra* read as *na*; *jya* as *nya*; *bhya* as *tya*; *bhyu* as *bhya*; *tta* as *tu*; *tya* as *tyu*; *bha* and *dbha* as *ha*; *pra* as *pu*; *pha* as *ha*; *ku* as *kta*; *kṣa* as *ka*; initial *e* as *u* or *nu*. The wavy medial vowel indicator is also occasionally overlooked, and the *pṛṣṭhamātrā* vowel indicator is sometimes taken as a *daṇḍa* or as part of the previous word. Not infrequently do the scribes copy the wavy vowel indicator into their Devanāgarī manuscript in place of the Devanāgarī medial *e*, etc., stroke (ms L's scribe is the best example); these wavy vowel indicators in the Devanāgarī manuscripts are, as might be expected, often lost when the manuscript is then copied by scribes also writing in Devanāgarī, but tend to be transmitted when the Devanāgarī manuscript attesting them is copied back into Nepalese script. A similar process tends to take place with the Nepalese *akṣara*s *bha* and *dbha*, and on occasion with *ca*, *ra* and *na*.

Some interesting examples of the changes to *akṣara*s and the corrections that can occur within a lineage of alternating script transmission present themselves in the L manuscript family. Devanāgarī ms L was, given the number of Nepalese features in it, without doubt copied from a Nepalese manuscript. In one instance, ms L's scribe wrote the final vowel *o* of the compound *ekārtho* Nepalese style by simply incorporating the Nepalese *pṛṣṭhamātrā* vowel indicator into the space to the left of the final *akṣara* that would otherwise be read in Devanāgarī as °*thā*. Ms E's scribe (also writing in Devanāgarī) did not copy the strange stroke and passed on the incorrect reading °*thā* to mss A, H and I. Ms K's scribe, writing in Nepalese script, recognized the vowel indicator in L and wrote the word correctly. Ms F's scribe, copying from ms K into Devanāgarī, correctly identified K's Nepalese-script °*tho* and wrote Devanāgarī °*tho*, thereby bringing the (accurately represented) *akṣara* into a Devanāgarī manuscript for the first time. A similar transmission takes place with the conjunct *dbhā* in the compound *samāsāsadbhā*-

vāc: Devanāgarī ms L's scribe misreads the Nepalese *dbhā* in his exemplar as *hā*, but is sufficiently unsure of the *akṣara* to preserve some of its original form. Ms E's scribe, also writing in Devanāgarī, finds this *hā* rather strange, and copies it in the form in which it is displayed in ms L. Ms A's and ms H's scribes, both writing in Devanāgarī, ignore the somewhat irregular shape of the *akṣara* in ms E and copy it as a definite *hā*. The scribe of Nepalese-script ms I, however, who is also relying on Devanāgarī ms E, recognizes the shape as indicative of the Nepalese conjunct *dbhā*, and transcribes it correctly into his text. As in the case of ms I's scribe reading from ms E, Nepalese-script ms K's scribe correctly identifies ms L's strange *akṣara* as *dbhā* and writes it clearly as such, thereby allowing for its non-mistaken recognition and transcription in Devanāgarī by ms F's scribe.

In another instance, this time a fairly simple one involving the three manuscripts C, G and M, all of which descend from ms J, an error concerning the *akṣara ca* ends up being rectified when it undergoes transcription into Devanāgarī. Nepalese-script ms J's scribe correctly records *na cāpi*, but Nepalese-script ms C's scribe reads the relatively small *ca* as *ra*, and passes *na rāpi* on to ms G (Nepalese). Ms M's scribe, however, writing and likely thinking in terms of Devanāgarī (a Nepalese *ra* can easily be taken to represent a tightly written *ca*) assumes the *akṣara* to be *ca*, and thereby returns the correct reading, two generations later, to the lineage. "Corrections" such as the three just described occur not infrequently, and would appear to be an important aspect of an alternating script transmission. On the other hand, the easy confusion of *akṣara*s in the two scripts leads to a rapid accumulation of scribal errors within manuscript lineages. This can be exemplified with the compound *yuktyanu-pādānena*, which ms L's scribe records correctly but with a slightly curved *virāma* under the *k*.[91] Ms E's scribe, also writing in Devanāgarī, judges the deformed *virāma* to be an irrelevant mark, ignores it, and passes the incorrect reading *yukatyanu*° on to mss A,

[91] One wonders, given that both the relatively reliable manuscripts B and J attest *yuktyunupādānena* and that Nepalese *ktyu* is sometimes written as *ktya* when transcribed into Devanāgarī, if this correct reading in L might itself be the result of a misreading of its Nepalese exemplar which also contained the *akṣara ktyu*.

H, and I. Nepalese-script ms K's scribe interprets the *virāma* to be a legitimately formed Nepalese medial *u*, and records *yukutyanu*°. Ms F's scribe, writing in Devanāgarī, does not understand ms K's Nepalese *u*, and taking it to be the *akṣara t* in the conjunct *kta*, writes *yuktatyanu*°, thereby further corrupting the original *yuktyanu*°.[92]

All of the above needs to be taken into consideration when one examines the critical edition's apparatus and considers the variants in it with regard to the stemma for the witnesses. Certain footnote entries would seem to speak against the manuscript relationships given by the stemma, but most of the seeming discrepancies resolve themselves when the various possibilities for corruption within a tradition of alternating scripts are called to mind. The remaining discrepancies that do not yield to such considerations can be understood from an examination of the manuscripts, where one discovers misinterpreted marks at the end of a line, slightly deformed and thus ambiguous *akṣara*s in a manuscript's exemplar, or intrusions of *akṣara*s or parts thereof from the alternate script, and all other types of markings that only become evident with a viewing of the *akṣara* in question and its environs. Only on a few rare occasions did I encounter in the paper manuscripts what appeared to be "determined" variants as opposed to "mechanical" variants,[93] and even then the determined variants involved only simple Sanskrit words such as *sarva* (corrected from *sava*), *iti* (corrected from *itī*) or common ones, at least for a Madhyamaka text, such as *pratītyasamutpāda* (corrected from *pratītasamutpāda*), *nāgārjuna* (corrected from *nāgājuna*), and *anupādānena* (wrongly "corrected" to *anutpādānena*). Though the possibility cannot be completely

[92] Interesting, too, are the changes to the same compound in the J family of manuscripts and the unexpected corrections that occur there. Ms J (Nepalese) presents the incorrect *yuktyunupādānena*. Ms C's scribe, writing in Nepalese script, misreads the initial *yu* as *pu* and records *puktyunu*° but ms G's scribe, also writing in Nepalese script, corrects the *pu* back to *yu*. Ms M's scribe, writing in Devanāgarī, also corrects C's *pu* to *yu* and, overlooking the Nepalese *u* of the *akṣara ktyu*, writes—correctly!—*yuktyanu*°, but then unnecessarily adds a *t*, thus recording *yuktyanutpādānena*.

[93] For the distinction between these two categories of variants, see Greetham 1992: 279-283.

discarded that some scribes did attempt to correct the mistakes that seemed obvious to them, certain improvements may, indeed, have been influenced by a graphic feature in an exemplar not available to this study, by an ink-mark that has now faded and cannot be recognized on the films or photocopies, or by a feature of the paper itself that has broken off.

One of the most striking features in what might be called the later "graphic transmission" of the PsP—especially as evidenced by the manuscripts lowest on the stemma—i.e., a transmission of consonants and their conjuncts, vowels, *visarga*s, *daṇḍa*s, etc., which collectively, i.e., as words and compounds composing meaningful sentences, were often not understood by the scribes, is the care that many of the scribes took to reproduce the *akṣara*s as graphically portrayed in the exemplar before them, which allowed for, as stated and exemplified above, on occasion, the later correct recognition of certain *akṣara*s, or, conversely, led to the intrusion of unwanted graphics. The more unwelcome side of the scribes' proclivity to preserve the graphics that struck them as curious is that the manuscripts not rarely present *akṣara*s that can only have been intentionally ambiguously written. This holds especially true for the Nepalese wavy medial vowel indicator, for the *akṣara*s *na* and *ta* as first members of conjuncts, and for *ya* and *pa*, *va* and *ca*, to name only a few. Obviously in some cases the scribes did not want to commit themselves to the interpretation of an *akṣara* that they were unsure about or that may have already been written ambiguously in their exemplar, and so recorded the grapheme in a vague, unclear form that was capable of yielding more than one interpretation. This frustrates the process of recording variants, but when the *akṣara* looked, for example, even a bit more like "*pa*" (correct reading) than "*ya*," I usually gave the scribe the benefit of the doubt.

Although it is an indisputable fact that many of the more recent Sanskrit manuscripts written in Nepal often bear numerous petty and appalling errors which can only have their root in the incompetence and carelessness of the scribes,[94] there is no question that further

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94 Siegfried Lienhard (1988: XXVII) writes of a dismaying situation as concerns bilingual manuscripts in Nepal: "While the Sanskrit in very old Nepalese manu-

research into the causes and conditions influencing manuscript corruption is needed, especially for the earlier, more carefully copied manuscripts, some of the readings of which might be more easily or more confidently restored when the broader palette of causes of corruption is taken into consideration. Both specific and overarching paleographic studies of Indian and Nepalese scripts are desiderata, the results of which will greatly contribute to our knowledge of the evolution of the scripts and possibly aid in the dating of manuscripts.[95] As Isaacson has stated,[96]

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scripts is handled with care and Sanskrit texts are copied correctly, or at least fairly correctly, the Sanskrit in many younger bilingual manuscripts has often been deplorably ill-treated. The glaring imperfections in manuscripts of this type betray, in fact, a carelessness and a gradual deterioration in the knowledge of Sanskrit that are unparalleled."

[95] Certainly also of importance in the context of a discussion on causes of textual corruption is the consideration of the spoken and written language(s) of the scribes. J. Brough (1996: 132ff.) adverts his reader to the idiosyncrasies of Newar scribes, among which may be found the introduction of Newari spellings for Sanskrit words which have been incorporated into the Newari language, e.g., Skt. *janma* spelled *janma*, *jalma*, *jarlma*, *jarnma*, *jarmma*, *jamma*, *jartma* or *jatma*, and the application of stylistic features occurring in written Nepalese script, the most prominent being the overuse, or perhaps rather the ornamental usage, of superscript *r*. Regarding superscript *r* Brough (ibid., 133) writes: "Since the following consonant is regularly doubled, a bond seems to have been established between a double consonant and a superscript *r*, and as a result any double consonant may attract to itself a superscript *r*. The alternations of spellings with and without the *r* then would seem to have led to its occasional use over other conjuncts and even over single consonants, and to its equally frequent omission where it is historically required; and it is difficult to avoid the impression that the sign was felt to be a mere ornament of the handwriting – perhaps playing a similar prestige role to that of the *b* in *doubt* or the *c* in *scissors* when these spellings were first introduced into our own orthography." Brough also lists *i* and *ī*; *u* and *ū*; *ṛ* and *ri*; *e*, *ya* and *ye*; *o*, *va* and *vo*; *ja* and *ya*; *jña* and *gya*; *ṭa* and *ta*; *ra* and *la*; *śa* and *sa*; *ṣa* and *kha*; *kṣa*, *cha*, *khya* and *kha* as orthographical variants. It is possible that some of the variants found in the mss A-N which are difficult to explain from a purely graphic point of view could be traced to Nepali- or Newari-speaking scribes at some point in the manuscript tradition who understood some, or even a good deal, of the Sanskrit they were copying, and who inadvertently applied Newari spellings to words also found in the Newari language. Mention should also be made here of the use of the two-dot *visarga* used in Newari-language manuscripts as a punctuation marker; the regular *visarga* is sometimes distinguished from it by being formed with two circles or a figure 8 (see Brough 1996: 140). This usage, as might be expected, creeps into Sanskrit manuscripts being copied by

> While the usage of European medieval scribes has been studied intensively and the types of errors which they are prone to commit analysed, similar studies for Sanskrit (and other Indic) manuscripts are rare and, in view especially of the immense quantity and variety of material, inadequate. Of course many classes of mistakes are common to European and Indian scribes, being simply such as any human will inevitably sometimes fall into when copying a text, *bhrānteḥ puruṣadharmatvāt*. But there are significant differences none the less; in general the Indian situation is much more complex, with large variation in scribal usage according to region and period, and with many more varieties of script to be dealt with. The publications of facsimiles and diplomatic transcriptions of Indic manuscripts should be encouraged to facilitate further study of these and other codicological and palaeographical questions.

All corrections within the paper manuscripts A-N have been carried out by the scribes themselves, not by a proofreader. Most of the scribes write a dropped *akṣara* or word above or below the line and indicate with a *kākapada* its insertion point. Ms B occasionally frames the dropped *akṣara*s with an "X" on each side and also sometimes writes the dropped *akṣara*s in the upper or lower margin, indicating the place of insertion by writing the line number beside the marginal addition and a *kākapada* at the intended point of insertion. Mss B, C, J and N exhibit a tendency to metathesis and correct the errors by placing the number "1" over the *akṣara* that should be in first position and the number "2" over the *akṣara* to be read second. Where the metathesis is of two words, the extent of each word is marked with short vertical lines and the respective number written above the word. Cancellation of *akṣara*s is usually indicated by way of two or three dots above the *akṣara*s. Ms J's scribe on occasion draws a short diagonal line through or attached to single *akṣara*s or parts thereof; the scribe of ms N often does not cognize that these

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Newar scribes, and may explain, for example, ms H's tendency to present forms like *itiḥ* and ms F's presentation of *bruvateḥ* in the phrase *apare tu bruvate*.

[96] Isaacson 1995: 44f., n. 119.

strokes are cancellation markers and copies the cancelled errors into his manuscript. Dropped lines are usually enclosed between two "X"s and written under the final line of text, their insertion points marked with smaller "x"s or *kākapada*s.

Manuscript Relationships

As shown by the Stemma diagram (p. 88), the relationships between the older manuscripts are slightly more complex than those of the more recent ones. In order to determine the relationship between the palm-leaf manuscripts P and Q as well as P's and Q's relationships with the paper manuscripts, it was also necessary to consider the testimony of the Tibetan translation of the PsP. Its relevance for the establishment of the upper levels of the stemma was immediately evident in the particular readings ms Q shares with the Tibetan translation but not with ms P.

Prior to analysis, the fact that ms Q and the Tibetan translation have common readings not shared by ms P suggested that Q might be more reliable than P in these instances, and that where Q attests a word, phrase or sentence not found in P but for which the Tibetan translation attests an equivalent, one might be justified in inferring that the same word, phrase or sentence had dropped from P due to scribal oversight. Indeed, in a number of instances these general assumptions proved to be grounded and correct, but it was clear that it would have been ill-advised to accept and apply them globally and without reflection. My suspicions regarding some of Q's and the Tibetan translation's shared readings had in fact been raised even before I had seen Dr. Yonezawa's meticulously documented hand-copy of ms Q, when my only access to the manuscript readings was via Koji Matsumoto's 2005 U. of Taishō B.A. thesis, in which he reported many of Q's readings for the first third of the first chapter of the PsP. In an article published in 2008 I expressed doubts about whether ms Q's question and answer *kathaṃ kṛtvā yasmād evaṃ*

tenoktam, its question *kiṃ kāraṇam*,[97] and two of its references to the MA were integral to the text of the PsP, wondering in particular if the latter references might have been inserted into Q's text or added as marginalia to an earlier manuscript in Q's line and later incorporated into the main text of a manuscript copied from it.[98] These doubts

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[97] Cf. my earlier comments in MacDonald 2008: 26f.: "Of interest is the fact that Ms. Q attests text for a few phrases and sentences not to be found in Ms. P but that do occur in the Tibetan translation. Prior to learning of the existence of these readings in Ms. Q, I had been unable to determine if the Tibetan translators had actually read these phrases and sentences in their Sanskrit manuscript(s) or if they had independently added them to their translation, justifying them as minor but helpful syntactical additions and supplementary explanatory material. In most of the cases the extra material is by no means vital to the text – at least to the text as written for Candrakīrti's intended audience. Ms. Q's attestation of the material now confirms that the translators must have encountered the words and phrases in at least one of the manuscripts at their disposal. I am not, however, at this point entirely convinced that all of this material stems from Candrakīrti's hand, and more such instances will have to located and analyzed for one to arrive at a more definite conclusion. While, for instance, it is possible that the words *kathaṃ kṛtvā yasmād evaṃ tenoktam* in the passage in Ms. Q corresponding to LVP 19.8-20.2, viz. *athāpy avaśyaṃ svato 'numānavirodhadoṣa udbhāvanīyaḥ* || *so 'py udbhāvita evācāryabuddhapālitena* | ***kathaṃ kṛtvā yasmād evaṃ tenoktaṃ*** *na svata utpadyante bhāvās tadutpādavaiyarthyād iti vacanāt* (text in bold not in LVP), may have dropped out of Ms. P (or a manuscript before it) owing to an eyeskip from the *ka* of *katham* to the *na* of *na svata*, the extra phrases make for a certain redundancy, especially since the following *vacanāt* indicates that Buddhapālita has *stated* the contradiction with an inference. The *kiṃ kāraṇam* that appears in Ms. Q after the next sentence – and the loss of which from Ms. P would be difficult to explain paleographically – likewise seems unnecessary given that the following sentence begins with *tathā hi*."

[98] Cf. MacDonald 2008: 27f.: "A more definite example for what appears to be deliberate interference with the text exists for a section of a sentence that follows a quotation from the Madhyamakāvatāra (see LVP 36.10): in Ms. P we read ... *ityādinā parata utpattipratiṣedho 'vaśeyaḥ*, whereas Ms. Q attests ... *ityādinā parata utpattipratiṣedho* ***mādhyamakāvatārād*** *aveśaḥ*. The suspicion that the name of the text here is most probably an interpolation is supported by an earlier passage also containing a quotation from the Madhyamakāvatāra (see LVP 13.9), which in Ms. P is followed by the words *ityādināvaśeyā* but in Ms. Q is followed by *ityādinā* ***madhyamakāvatārādidvāreṇā****vaseyā*. That the Prasannapadā manuscript relied on by the author of the *LṬ, like Ms. P, did not name the source of the quotation is obvious from the fact that the *LṬ's author cites *ityādinā* (*LṬ: *ityādineti*) and then glosses it with a compound identifying the source, i.e., *madhyamakāvatāragranthena*.… Many later students of the Prasannapadā would not have been as familiar with the contents of the Madhyamakāvatāra, and so its title was added,

increased when the hand-copy of Q revealed that the question and answer *kathaṃ kṛtvā yasmād evaṃ tenoktam*, the question *kiṃ kāraṇam*, and the first of the two MA references were not found in Q's main text, but were rather written in Q's margins, marked to be inserted at the appropriate spot in the main text. The discussion below takes as its primary focus these and other suspect marginal notations, and further dubious material within Q's main text, most of it attested by the Tibetan.

Of course, were both ms Q and the manuscripts relied on for the Tibetan translation to belong to a different transmission line than ms P, P's lack of the above and other specific textual material attested by Q and the Tibetan would at least be partially explained. My analysis of all of P's and Q's textual variants for the first chapter of the PsP and comparison of their respective text with the Tibetan translation, however, revealed that both ms P and ms Q ultimately descend from the same hyparchetype (ms β; see Stemma), and that the Tibetan translation was at least in part, and in many of the pertinent cases, related to Sanskrit text descending from another hyparchetype (ms γ). One scenario that was suggested by these relationships was that the material in question shared by Q and the Tibetan translation had been attested by ms β but was dropped by P's scribe; in the case of Q's above-mentioned marginal questions and MA reference, for example, it would have to be assumed that exactly the same material had by chance been dropped by both P's and Q's scribes, but was later returned to the PsP text by Q's proofreader. Tentatively supportive of the hypothesis that the material shared by Q and the Tibetan translation had dropped from the main text of P, and in a few cases from both P and Q, was the fact that some, but not all, of the relevant material Q shared with the Tibetan is attested by the later "better" paper manuscripts, which also ultimately descend from β. The first main problem encountered by this scenario, however, was that P's hypothesized loss of the relevant material was often difficult to explain from a paleographical and/or logical point of view. The

either in Ms. Q or in an earlier manuscript in its line, in the latter case possibly as marginalia that was later incorporated directly into the text. I expect that the same thing has occurred in the other passage above where Ms. Q identifies the Madhyamakāvatāra as the source of the citation but Ms. P does not."

subsequent consideration that this material—as I had proposed for the readings discussed in the 2008 article—in fact did not represent text dropped by P's scribe, i.e., had never been part of P's text, called for contemplation of the possibility that it had also not been in P's exemplar, or in ms β either. But if it had not been in β, how could its appearance in Q's main text and margins be explained?

Further analysis and reflection led to the conclusion that the material in question had indeed not been included in ms β's text, and had instead entered β's line of descent to Q from an external source. This brings us to the distinguishing feature of ms Q (or at least of ms Q's first chapter): A number of the words, phrases and sentences in Q's main text and margins—those in the latter seeming to supply material for the oversights of ms Q's scribe—which at first glance appear to be integral to the text of the β lineage and were assumed to be traceable back to β, have their origins in at least one, I presume two, PsP manuscripts from the γ line. To be more specific, ms Q contains readings from the hyparchetype β as well as from 1) a manuscript (ms δ) which attests readings different from those of β owing to its descent from γ, and into which new readings had been introduced, many of which were passed on to a manuscript descending from β to Q (= ms η), and from 2) a manuscript (ms θ) which had received, in addition to the earlier readings and interpolations in its line (viz., those in δ), a few new readings that were passed on to Q when it (ms θ) was read against Q during the writing of Q or sometime after Q had been copied from Q's exemplar.[99] Q's line has thus experienced contamination. To put it another way: Certain circumspect scribes and/or scholars in Q's line, whether because they were aware of problems in the text of the manuscript at hand or of different readings

[99] I assume two instances of contamination because, to give one example, one of the marginal additions in Q contains a citation that would surely have been included in the Tibetan translation had it been attested in one of the Sanskrit manuscripts used by Pa tshab. While the Tibetan translation does include the Tibetan equivalent for the interpolated citation *utpādād vā tathāgatānām anutpādād vā tathāgatānāṃ sthitaivaiṣā dharmāṇāṃ dharmatā*, it does not contain the citation *kāmābhāvaḥ paraṃ sukham*, which in Q immediately follows the former. Further, the fact that much of Q's extraneous material has already been incorporated into Q's main text, as well as the existence of many variant readings (and scribal errors) in Q's main text, suggests that numerous readings from γ's line were already in Q's exemplar.

in other manuscripts, or of both, or because it was common procedure for them to check for alternative readings, sought out additional manuscripts of the PsP for the sake of comparison, and emended and supplemented the PsP's text in reliance on the new readings.

It is fortunate that ms Q itself, and not a copy of it, is the manuscript in present-day Lhasa which was copied by Yonezawa, because Q's margins provide a snapshot of elements from the second wave of contaminating influences (i.e., from ms θ) "caught in the act," even though they—inasmuch as each, alongside the other *akṣara*s legitimately dropped from Q's text but recovered by the scribe, is adorned with numbers indicating the respective line for insertion—initially give the impression of being nothing more than simple scribal oversights. Had the Lhasa manuscript been a copy of Q, these elements would surely have been integrated into this copy's main text, and less easily unmasked and identified as yet another group of interpolations. The marginal material indeed attracts the editor's attention by its placement and the fact that its *akṣara*s often constitute complete words, phrases, and even sentences.

Evidence of contamination in Q of course does not necessarily imply that the text received from manuscripts other than Q's β-line exemplar is foreign to the PsP, and it is only the careful consideration of each variant that allows us to decide whether a reading should be included in the critical edition. My allocation of some of the readings shared by Q and the Tibetan translation to the variant level might be objected to on the ground that the Tibetan translation is older than both P and Q and thus likely to contain more reliable, original readings. At this point it is prudent to recall that Pa tshab nyi ma grags reports in the colophon to his translation that the Tibetan version of the PsP was made in reliance on two Sanskrit manuscripts: 1) a Kashmiri manuscript in dependence on which he and his *paṇḍita* collaborator and advisor Mahāsumati produced the translation in Kashmir toward the end of the eleventh century, and 2) a manuscript from *nyi 'og shar* (eastern Aparānta)[100] which he, together with the

[100] The area designated as Nyi 'og remains unclear. Erb (1997: 114, n. 125) notes that Tāranātha states that Bhang ga la and O ḍi vi śa belong to eastern Aparānta.

Kashmiri *paṇḍita* Kanakavarman, used to revise the translation in Lhasa in the early twelfth century. We can infer from this double-checking that concerns about the accuracy of the transmitted text of the PsP were already present in the minds of Pa tshab and his collaborators; a second manuscript would not have been consulted had they not encountered problematic readings in the first. The Tibetan translation is thus in one sense a critical edition, or, in less favourable terminology, is also contaminated, containing readings, it would seem, derived from two transmission lines of the PsP.[101] Pa tshab's and Kanakavarman's excellent knowledge of Sanskrit and close familiarity with Madhyamaka thought would have insured that any problematic words and phrases in the Kashmir-made version of the PsP translation were emended when it was reworked in Lhasa, but as is also often the case with modern editors, decisions for or against the unique readings found in one of the manuscripts may not always have been clear-cut, with the result that some original material was elided, or erroneously altered, and extraneous material was introduced.

Given that, as stated, many of ms Q's interpolations are reflected in the Tibetan translation, it can be inferred that both ultimately received these from the same manuscript(s). For the sake of convenience I make ms δ the source of both Q's and the Tibetan translation's extra readings (see Stemma), but I expect that the process of transmission was more complicated, i.e., involved more manuscripts. At this stage of research I speculate that only one of the two Sanskrit manuscripts relied on by Pa tshab and his collaborators bore all of the extra readings (i.e., I do not presume that each contained some), but I am unable to hypothesize whether the transmitter of the interpolations was the Kashmiri manuscript or the Aparānta manuscript.[102]

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[101] Although the Tibetan translation contains many of Q's interpolations, it also often supports ms P's readings against those of ms Q.

[102] There is one hint in Pa tshab's PsP commentary (Tshig gsal ba'i dka' ba bshad pa) which points to the transmitter of the extra material possibly being the Aparānta manuscript checked in Lhasa. Pa tshab informs his readers there that at the PsP's initial reference to the connection, subject matter, and purpose (*sambandhābhidheya-*

Those of us who have worked with the Tibetan translation of the PsP would without hesitation agree that Pa tshab and his collaborators produced a fine and highly reliable rendering of the work, definitely praiseworthy among the translations of the second diffusion of Buddhist literature into Tibet, but awareness of the Tibetan translation's editorial history ought to deter uncritical appropriation of its readings when the Sanskrit text of the PsP is missing or obscure, and restrain one—in particularly unfounded cases—from arguing for peculiar material in the available manuscripts solely on the basis of the translation's support, especially when arguments for the material's being foreign to Candrakīrti's composition and reasons for its suspected interpolation are readily available.[103] The discovery that the Tibetan translation contains readings from more than one Sanskrit manuscript of the PsP forces the editor investigating the alternative readings in the available manuscripts of the Sanskrit text to proceed with extreme care and to seek out evidence beyond that immediately at hand.

Some of the changes and accretions that were introduced to ancestors of the Kashmiri or Aparānta manuscript may now defy discovery, especially when text in our most important point of comparison ms P

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prayojanāni) of the MMK, the Kashmiri manuscript reads merely °*prayojanāni* (correct reading), whereas the Aparānta manuscript reads °*prayojanatatprayojanāni* (incorrect reading, the result of determined change) (Tshig gsal ba'i dka' ba bshad pa, fol. 56b6f.: *kha che'i dpe la de'i dgos pa ces bya pa med pas de'i lan yang dkyus las mi gsal la* | *rgya dpe la yod pas de'i lan yang shugs las 'debs so* |). The reading °*prayojanatatprayojanāni* is exactly the (incorrect) reading attested by the paper manuscripts, transmitted to them from ms δ. Ms Q reads (incorrectly and as a result of determined change) *prayojanaprayojana*, causing one to wonder if *tat* of the paper manuscripts was a later explanatory addition or if Q (or ms η) accidentally dropped the *tat*. While the Aparānta manuscript may not have contained exactly the same reading as the one received by Q from δ, the desire of a scribe/scholar to bring in the later, i.e., post-Candrakīrti, concept of the "purpose of the purpose" has affected both. If the Aparānta manuscript did contain the extra material found in Q, this would mean that the interpolations were brought into the Tibetan translation only when it was revised in Lhasa. My thanks to Chizuko Yoshimizu for the Tshig gsal ba'i dka' ba bshad pa reference.

[103] One should also note that citations, as I have explained elsewhere (MacDonald 2015), were not translated from the Sanskrit but were copied in from the Tibetan translations of their source texts. They are therefore not necessarily trustworthy witnesses for the restoration of the majority of the PsP's Sanskrit citations.

is missing or damaged. It is also possible that foreign material had already accumulated before the copying of ms β, or even before ms α, which can make its alien nature more difficult to detect. Ms β must, for example, have contained the reading *saṅkleśavyavadāna-nibandhanam*[104] (in a passage referring to things being the cause of defilement of beings) for it to appear in P, Q and the paper manuscripts, but as I argue, *vyavadāna* must be an accretion, because it does not make sense in the context, having surely been added by a scribe or scholar who was influenced by the usage of both *saṅkleśa* and *vyavadāna* in a compound in an earlier sentence (*saṅkleśavyavadānanibandhanam*); it does not appear in the Tibetan translation and was thus presumably not attested by ms γ.

But how do we explain the fact that the paper manuscripts, which like P and Q descend from β, attest a few of the readings found in Q—such as the first reference to the MA—that can only be a result of Q's contamination from the γ line? Given that the paper manuscripts do not descend from Q, it has to be concluded that their most immediate common ancestor ms ι, like Q, was read against a manuscript from the γ line (again for the sake of convenience indicated in the Stemma as ms δ) which contained the interpolated readings,[105] and that some of these were added to ms ι and passed on to its descendants. Ms ι's adoption of readings from its second manuscript, viz., ms δ, was much more limited than ms η's and that of the manuscript used for the Tibetan translation: the paper manuscripts lack, for instance, the sentences *kathaṃ kṛtvā yasmād evaṃ tenoktam*, the question *kiṃ kāraṇam*, and numerous other insertions attested by ms Q. The fact that some of the readings in the paper manuscripts and the Tibetan translation only appear in Q's margins, that is, have not been integrated into Q's main text, means that they must have entered ms Q during the second wave of contamination, by way of ms θ, which would seem to indicate, at least on the basis of the stemma as I have reconstructed it, that even though ms ι and the Tibetan translation received these specific readings from ms δ, ms Q did not,

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[104] See the final sentence of PsP_M §77.

[105] It is of course possible that ms ι was read against an already contaminated manuscript of the β line.

presumably because ms η's scribe did not appropriate all of δ's readings (thus their non-appearance in ms Q's main text), and that they reached Q only when Q was collated against ms θ.[106]

The sole extant manuscript not affected by influence from the γ line, namely ms P, has not, however, escaped contamination from another corner: As could be discerned from the unique errors it shares, on the one hand, with ms Q, and on the other, with the paper manuscripts, P has received readings from two descendants of the hyparchetype β, namely, mss ε and ζ. Since neither of these have been affected by the γ line, the contamination in P's case is usually less disturbing than that in Q's,[107] but its presence needs to be kept in mind; editorial decisions have been aided by the fact that manuscripts stemming from both of P's sources, viz., Q, which is a descendant of ms ζ, and the main paper manuscripts, descendants of ms ε, could be consulted.

The diagram on p. 88 depicts the relationships of the manuscripts relied on for my critical edition of the PsP's first chapter text, as well as these manuscripts' relationships with relevant non-extant, hypothesized manuscripts. I am aware of two other stemmata: 1) the stemma presented by de Jong (1979: 542) for de La Vallée Poussin's three manuscripts (my L, M and N) and ms D, and 2) that set forth by Kragh (2006: 63) for ms P and the mss B, D, J and L (the four "better" paper manuscripts) used for his edition of PsP chapter seventeen on MMK XVII.1-20. Kragh's analysis of the variants for chapter seventeen substantiates the stemma presented earlier by me (see Kragh 2006: 63) but, in Kragh's opinion, appears to indicate that ms J has some minor contamination.[108] I have not found any clear evidence on the basis of the PsP chapter one variants for additional

[106] Ms θ was not the source of ms ι's extra readings because it had unique readings found neither in the Tibetan translation nor in the paper manuscripts.

[107] Since I only have access to chapter one of the hand-copy of ms Q, I am unable to determine if the determined change found in a few of ms P's MMK verses can be traced back to ms ζ.

[108] Cf. Kragh 2006: 63-67 as well as the second stemma Kragh (ibid., 68) presents, which shows contamination of J via a manuscript that also passed on readings to ms P (his ms ε). The evidence for contamination that Kragh presents is rather sparse and his hypothesis would require confirmation from other chapters of the PsP.

contamination in J—that is, other than that from ms δ, which occurs in all the paper manuscripts—and am thus not (yet) convinced by Kragh's hypothesis. It goes without saying that my depiction of the stemma, especially of the manuscripts of its upper regions, (intentionally) simplifies what must have been a much more complex web of manuscripts and relationships between manuscripts.

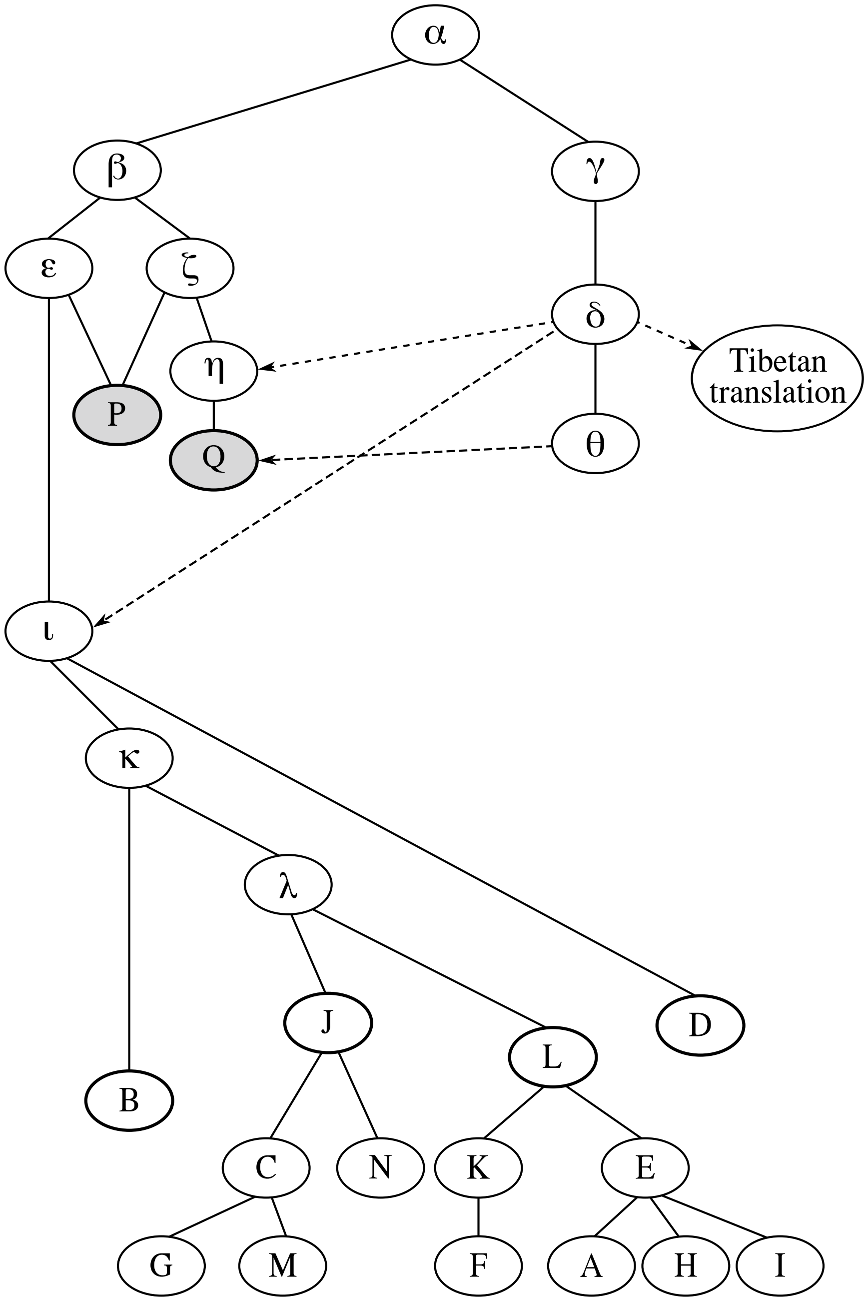
Stemma Key

Bold sigla with grey shading: extant palm-leaf manuscripts

Bold sigla without shading: main extant paper manuscripts

Broken lines indicate contamination; arrows indicate the direction of the contamination.

Stemma



The relationships between the paper manuscripts were fairly easy to determine owing to the fact that the majority of these manuscripts settle into two main manuscript "families."[109] Only the palm-leaf manuscripts P and Q and the paper manuscripts B and D find themselves outside the family groups, although B and D relate, like the main manuscripts of the two families, namely, mss J and L, back to ms ι. A perusal of the variants shows that the family J consists of mss C, G, J, M and N, and that the family L consists of mss A, E, F, H, I, K and L. Mss C, G, J, M and N, for example, all omit *uttaraṃ*[110] and lack *ādheyavacanaḥ kecicchabdaparyāyaḥ*, whereas all the other manuscripts attest these words.[111] Mss A, E, F, H, I, K and L all omit *anānārtham*[112] and the words *cakṣuḥ* and *pratītyaṃ*.[113] Another clear indication of the separation of the families is found in A, E, F, H, I, K and L's omission of the two words *kiṃ tarhy* and in C, G, J, M and N's recording of these same words as *ki tahy*.[114]

That ms J is the superior witness for its family is obvious from the numerous instances in which it provides the sole correct reading for

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[109] Here and throughout the following discussion I use the words "family" and "families." This usage should not imply a lack of awareness of the criticisms and shortcomings of aspects of, particularly, Karl Lachmann's "genealogical method," or of those of the system set forth by Lachmann's main apologist Paul Maas, namely, among other criticisms, that the methods do not allow for horizontal "cross-fertilization" via conflation or contamination, do not allow for the possibility of authorial revision, etc.; see, for instance, Tanselle 1990: 305-311; Reynolds and Wilson 1974: 192-194; Greetham 1992: 323-325. I use the words "family" and "families" because they capture and make clear the close relatedness—within themselves—of two prominent manuscript groups, i.e., the J group and the L group: the manuscript evidence leaves no doubt that all second and third level manuscripts of each group derive originally from respectively J or L. (None of these manuscripts show signs of horizontal cross-fertilization amongst themselves, although all have been affected by the contamination passed on to them by ms λ [received over κ from ms ι].) The fact that the manuscripts within each group are closely related both in time and geographical space only further justifies the employment of the term "family."

[110] See PsP_M §18, verse.

[111] See PsP_M §20.

[112] See PsP_M §3, verse.

[113] See end of PsP_M §7.

[114] See PsP_M §71, penultimate sentence.

the family. Mss C, G and M can be grouped together on the basis of their common omissions, insertions and errors. C, G and M share numerous omissions that do not occur in J; for example, they omit the second *prati* where *prati prati* is attested in J,[115] omit *nivartayeyaṃ*[116] and repeat *hrasvaṃ prāpya*,[117] and all three attest *aṅgīkṛtārthavipa* for *aṅgīkṛtārthaviśeṣa*.[118] A telling passage for their relatedness occurs with the recording of an error that J's scribe has committed but then attempts to correct: instead of writing *cetyaśabde cakṣuḥ* he writes *catyacakṣuśabdeḥ*, but seeing his reversal of the last two words, marks the extent of *cakṣu* with short vertical lines and writes the number "2" over it, then does the same for *śabde*, writing over it the number "1." These numbers are, however, overlooked when J is used as exemplar for the C, G and M group: all three attest the uncorrected version *catyacakṣuśabdeḥ*.[119]

That G has not been used as the exemplar for C or M can be inferred from the many deviant readings in it which are not repeated in C or M.[120] Ms G omits, for example, the word *kāraṇaṃ* that both C and M attest,[121] and the words *yāvad ye sūtrāntāḥ*, attested by both C and M.[122] Ms M also presents many readings which preclude its having been used as the exemplar for either C or G; it omits, for example, a *tad*[123] and then later a *tathā*[124] attested by all the other manuscripts, and introduces errors such as *svabhāto* for *svato*.[125] Ms C, however,

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115 See PsP_M §8, second view presented in PP citation.

116 See PsP_M §48, VV citation. See also their extensive dropping of material at PsP_M §28, beginning.

117 See PsP_M §14.

118 See PsP_M §7, sentence beginning *aṅgīkṛtārthaviśeṣe 'pi sambhavati*.

119 See PsP_M §7, sentence beginning *taddhitānte cetyaśabde cakṣuḥ*. The correction, like all other such corrections in ms J, is written in the scribe's own hand, and is not a later addition.

120 See, e.g., *māhātmyaṃ* for *sāmyam* at PsP_M §49, first sentence.

121 See PsP_M §65, MMK VIII.4ab.

122 See PsP_M §74 (C and M both attest *ya* for *ye*).

123 See PsP_M §41, MMK XVIII.10ab.

124 See PsP_M §50, sentence beginning *ko hi bhavatām abhipreto 'tra*.

125 See PsP_M §48, sentence beginning *athākāśaguṇo gṛhyate*.

does not have omissions which are not also shared by G and M, and since both G and M share the mistakes of C, and add to these mistakes and to the correct readings in C their own individual errors,[126] it can be concluded that G and M descend from C.

Ms N also descends from J but it does not share C's omissions and errors, etc. It instead attests numerous other omissions and adds many new errors of its own to the textual transmission. No other manuscripts used for this study share these peculiar drops and errors and thus this particular transmission lineage ends with N.

Ms L, like J, often offers the single correct reading for its entire family, which allows for the conclusion that A, E, F, H, I and K stem from L. The manuscript family based on L breaks down into two sub-families. One is constituted by mss F and K, the other by A, E, H and I. Mss F and K frequently share errors, such as *pratīmanupādaḥ* instead of L's *pratītyasamutpādaḥ*,[127] and omissions, for example, the dropping of the words *na prakṛto*,[128] which do not occur in A, E, H or I. Ms F can be seen to stem from K in that it shares K's errors and additionally brings its own peculiar errors and lacunae to the text.[129] The same phenomena occur in the A, E, H and I sub-family. Mss A, E, H and I share errors, for example, *bhavām* for *bhāvānām*,[130] and omissions, for example, (with the exception of one word) an entire sentence,[131] which the other manuscripts do not. Mss A, H and I all attest their own peculiar separative errors and omissions[132] that are

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[126] See, e.g., See PsP_M §50, sentence beginning *ko hi bhavatām abhipreto 'tra*, where *abhipreto* has been recorded in C as *ehipratā*, copied as *ehipratā* in G, and been further corrupted by M's scribe into *ehipraptā*.

[127] See PsP_M §3, sentence beginning *tad atrānirodhādyaṣṭaviśeṣaṇaviśiṣṭaḥ*.

[128] See PsP_M §41, Śālistambasūtra citation.

[129] See, e.g., ms F's extensive lacuna in the homage verse at PsP_M §16-17, starting with the second word of the sentence beginning *yathābhihitaviśeṣaṇasya*.

[130] See PsP_M §6, last sentence.

[131] See PsP_M §29, starting with *punarutpādānapekṣaṃ* in the paragraph commencing *iha svātmanā vidyamānaṃ*.

[132] See, e.g., ms A's extensive lacuna at PsP_M §39, starting with *caitanyavat* of the sentence commencing *prayogavākyaṃ*; ms H's omission of *paraprasiddhena* at PsP_M

not repeated in E or in each other and therefore cannot have served as exemplars for each other. The errors and omissions of ms E, on the other hand, do appear in A, H and I, allowing for the conclusion that these latter three stem from E.

Mss J and L contain shared errors, but neither derives from the other because both contain their own individual errors and omissions. Ms L, for example, fails to present a substantial part of a sentence[133] that does appear in its entirety in ms J, and J omits, for example, the words *te 'vocan*,[134] both of which occur in L. The numerous common errors they exhibit and indicative passages such as the long repeated section of text they share,[135] against B, D, P and Q, point to their stemming from ms λ.

Ms B cannot have served as the exemplar for J and L because, even though it presents many of J and L's shared errors, it has particular errors, such as *ubhayo* for *ubhayato*,[136] and omissions that do not occur in J or L, such as the loss of an entire quotation along with part of the following quotation.[137] It also cannot have descended from ms λ because it does not attest specific omissions and dittographies found in both J and L which must have been present in λ. The common errors of B, J and L, however, that are not to be found in D, P or Q, do suggest that ms B and ms λ descend from ms κ.[138]

While ms D does present errors that are also common to B, J and L, it cannot have been ms κ because it has numerous errors and, on

§57, second sentence of reply; ms I's extensive drop at PsP_M §30, starting with *punarabhivyaktim*.

[133] See PsP_M §76, starting with *pratītyabhāvānāṃ* of the sentence commencing *yas tu viparyāsānugamān*.

[134] See PsP_M §78, paragraph commencing *atha teṣāṃ pañcānāṃ bhikṣuśatānām*.

[135] See PsP_M §79, starting with *chandarāgaparyavasthitena* of the paragraph commencing *tadyathā bhagavan sa puruṣo 'satsamāropeṇa*.

[136] See See PsP_M §63, PP citation.

[137] See PsP_M §72, starting with *etad dhi bhikṣavaḥ*.

[138] See, e.g., PsP_M §94, beginning of response. B, J and L drop *ucyate* and then include it in the long dittography—not attested in the other manuscripts—which follows. Note also the dittography in all three at PsP_M §95, first sentence of response (dittography starts with *svalakṣaṇasya*).

occasion, omissions, such as the loss of *yan na labhyate*,[139] and repetitions[140] that do not appear in any one of the other three. D also cannot have descended from κ due to the fact that it does not contain many of the errors shared by B, J and L, such as, for example, two long dittographies[141] that must have existed in κ. D's uniqueness and the errors it shares with B, J and L suggest that both D and κ descend from ms ι.

Ms P cannot have been among the earlier sequence of manuscripts ms D descends from because P presents a number of errors not found in D, such as *uparggeṇa* for *upasargeṇa*[142] and the loss of *bhavanti*.[143] Ms P further presents instances of determined textual change,[144] none of which appear in D or the rest of the paper manuscripts that can all be traced back to ms ι. Ms P cannot descend from ms ι because it does not contain certain errors shared by all the paper manuscripts, for example, *paramārthaḥ* (attested in A-N) for its *paramārthataḥ*[145] or the loss of *santraset* from all of the better paper manuscripts, i.e., from B, D, J and L.[146]

Ms Q cannot be ms ι because it has numerous errors and omissions that do not occur in D or the other paper manuscripts, such as a long eyeskip involving two sentences (including the end and beginning of the respectively previous and following sentences).[147] Ms Q cannot descend from ms ι because it does not contain certain errors shared

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[139] See PsP_M §76, Ratnakūṭasūtra citation, second sentence.

[140] See, e.g., PsP_M §78, starting with *deśayati* in the fourth sentence (*yaṃ hi bhagavān …*) in the paragraph commencing *atha tāni pañca bhikṣuśatāni*.

[141] See n. 138.

[142] See PsP_M §6, verse.

[143] See PsP_M §77, end.

[144] Cf. infra, ms P description; MacDonald 2000: 168f.

[145] See PsP_M §52, final inference.

[146] See PsP_M §79, in the sentence starting *sa tatra mānasaṃ paridāhaṃ sañjānīyād* in the paragraph commencing *yathā cāhaṃ bhagavan*.

[147] See PsP_M §39, starting with *utpannāni* of the PP citation.

by all the paper manuscripts, for example, *pramāṇaṃ* (A-N) for *praṇāmaṃ*[148] and *vivarjitas* (A-M; N: *vivarjjitas*) for *vivakṣitas*.[149]

Mss P and Q have errors in common but neither descends from the other because both have numerous unique errors and omissions. Ms P, for example, attests the readings *cānye* for *cānena*,[150] and *vigatāvidyātaimirāṇāṃ sarvajñānāṃ viṣaye svabhāvāpekṣyayā* for *vigatāvidyātimirānāsravajñānaviṣayasvabhāvāpekṣayā*,[151] the latter presented correctly as a single compound by ms Q, and has dropped words such as *tāni*.[152] Ms Q, on the other hand, has lost, among others, the words *na tv asti*[153] and the two full sentences mentioned above,[154] which are attested by ms P, and presents many erroneous readings, such as *sasvabhāvabhāvavāda*° for *sasvabhāvavāda*°[155] and *ke* for *kena*.[156]

The fact that mss P, Q and ι have common errors, such as *yathā* for *yadā*,[157] and share additions, such as *vyavadāna*[158] (and the probably interpolated verse etymologizing the word *śāstra*),[159] as well as losses, such as of the words *ahetutaḥ*,[160] *siddhasādhanam*[161] and *vyavahāra*,[162] indicates that P, Q and ι descend from the hyparchetype

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148 See PsP_M §3, just before MMK I.1.

149 See PsP_M §8, in the sentence commencing *tenedānīṃ prāpya sambhavaḥ*.

150 See PsP_M §52, beginning.

151 See PsP_M §71, third sentence from end.

152 See PsP_M §34, first word of the sentence commencing *tāni ca vyākhyāyamānāni*.

153 See PsP_M §143, introduction to MMK I.7.

154 See n. 147.

155 See PsP_M §82, first sentence of response.

156 See PsP_M §86, objection.

157 See PsP_M §48, response (*na caitad evam*), second word of the sentence beginning *tad yadā*.

158 See PsP_M §77, final sentence.

159 See PsP_M §2.

160 See PsP_M §83, end.

161 See PsP_M §27, response to Sāṅkhya/PP objection.

162 See PsP_M §117.

β. Accordingly, the fact that the Tibetan translation does not have these or certain other errors, additions and losses common to P, Q and ι allows us to postulate that these changes were not in hyparchetype γ.

Ms P contains another group of errors that it shares only with the paper manuscripts, i.e, not with ms Q, such as the wrong readings *svataḥ* (Q has the correct reading *tat*),[163] *astitvam* (Q is correct with *nāstitvam*);[164] P and the paper manuscripts also share correct readings, such as *cāham* (Q's *nāham* is incorrect).[165] On the other hand, both P and Q, against the paper manuscripts and the Tibetan translation, present MMK IV.1ab where MMK IV.2ab is expected.[166] P and Q have also dropped, for example, the words *karmāṇi*[167] and *vā*,[168] which are attested by the paper manuscripts and the Tibetan translation. P must therefore have received readings from two sources: one that passed its errors, etc., on to the pair P and ι, as well as one whose errors are found in the pair P and Q. Ms P thus contains readings from both ms ε and ms ζ. Given that ms P was checked by a proofreader against its exemplar, and that all of the problematic readings are written directly in P's text, it seems likely that the readings from ms ε and ms ζ were already in P's exemplar. For the sake of the stemma's transparency, however, I have not included a separate sigla that would represent P's exemplar.

Ms Q, in attesting a number of the mistakes that both P and ι (= the paper manuscripts) do, clearly belongs to the group of manuscripts in β's descending line, but it also, as stated earlier, presents in its main text and in its margins a number of extra readings found only in the Tibetan translation. Ms Q and the Tibetan translation exclusively

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[163] See PsP_M §29, response, sentence commencing *atra hi tad*.

[164] See PsP_M §104, end.

[165] See PsP_M §79, first sentence of second paragraph of citation (*yathā cāhaṃ bhagavan*)

[166] See PsP_M §36.

[167] See PsP_M §76, objection, second instance of *karmāṇi*.

[168] See PsP_M §83, response, end (sentence commencing *kuto vaiṣāṃ saṅkhyā*)

share, among others, the reading *kṛtakatvānityatvāt*,[169] three references to the MA,[170] and extra citations.[171] The non-occurrence of these readings in mss P and ι, the fact that it is easy to explain why they were included, and especially the unacceptability of the citations point to their absence from β and their entry into the PsP manuscript tradition via the γ line. It is less probable that they originated in the ζ→Q line and were passed on from this line to a manuscript feeding the Tibetan translation because with this scenario Q would receive all the additional and unacceptable material in question directly from its exemplar and as a result would attest it only within its main text and not partially in its margins. The origin of the first wave of material from a manuscript outside the β line has therefore been postulated as ms δ. Ms δ thus represents a manuscript in γ's descending line that carried the interpolated readings and passed them on to the Tibetan translation and in part, to Q (one expects that in reality more than one manuscript was involved). In order to show that the first wave of contamination from the γ line into the β line occurred pre-Q, ms η is posited as the recipient of the readings from ms δ; ms η in turn donated its own text along with the extraneous material to Q.

Given that, as just explained, some of ms Q's foreign material occurs in its margins and not in its main text and thus could not have been included in ms η, we are led to posit ms θ as the donor of this material. That much of the same foreign material is attested by the Tibetan, however, indicates that this text may have been attested by ms δ but was not taken over when ms η appropriated other words, phrases and sentences from ms δ's text. Alternatively, it entered a manuscript closely related to ms δ and from here reached the Tibetan translation; for the sake of convenience, ms δ is made the source of the extra material in the Tibetan translation. Further material such as the quotation *kāmābhāvaḥ paraṃ sukhaṃ*, which is included in ms Q's marginal material but does not appear in the Tibetan translation

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[169] See PsP_M §29, first sentence of the paragraph commencing *tatra yathānityaḥ* (PsP Tib: *byas pa mi rtag pa'i phyir*).

[170] See PsP_M §21, end; §61, end; §104, end of response.

[171] See PsP_M §74, where the Akṣayamatisūtra's statement in which the topics of *neyārthasūtra*s has been added.

(or in the paper manuscripts), was presumably added to a descendant of ms δ after the Tibetan translation had been completed, and was subsequently passed on to ms θ.

The paper manuscripts attest, but to a much lesser degree, some of the readings shared by Q and the Tibetan translation, such as two references to the MA and a couple of extraneous citations.[172] Ms ι, like ms Q, has thus experienced contamination from the γ line. For our purposes, this contamination is indicated as having its source in ms δ.

Archetype α is posited as the ancestor of all of the extant copies of the PsP. Where mss P, Q and all the paper manuscripts share the error *na* for *sa*,[173] the Tibetan translation also attests a wrong negation, which indicates that its exemplars were problematic at this point, and probably also attested the negation *na*. MMK I.12c_2d is missing from P, Q and all the paper manuscript and, as I argue, was probably not in the exemplars used for the Tibetan translation or in the original Tibetan translation. These problems indicate that β and γ stem from α.

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[172] See PsP_M §71, where an additional *sūtra* citation has been added after the Udānavarga I.3 citation, and PsP_M §112 (see note to the first word of the paragraph), where the first two verses of CŚ XIII have been inserted.

[173] See PsP_M §28, response, sentence commencing *sa cāyaṃ paraṃ prati*. The *akṣara* in question in ms Q is not Q's usual *na*, but it is closer to a *na* than any other *akṣara*; it definitely cannot be read as a *sa*.

Sanskrit Text

Critical Edition

Introduction

Editorial Policy: General

All of the variants in mss P, Q and the paper manuscripts ascribable to scribal error and interpretation have been recorded in the critical edition's (negative) apparatus.[1] The following types of variants have generally not been recorded:

- Gemination of consonants after a semi-vowel, e.g., *dharmaḥ* written as *dharmmaḥ*, *karma* as *karmma*; *kārya* written as *kāryya*, *ārya* as *āryya*; *sarve* as *sarvve*.
- Reduction of a double consonant to a single one before a semi-vowel, e.g., *tattvam* written as *tatvam*; *sattva* written as *satva*.
- Use of *anusvāra* for homorganic nasal and vice-versa, e.g., *aṅgaḥ/aṃgaḥ*; *kiṃ tu / kin tu*; *pañca/paṃca*.
- Non-application of *sandhi*.
- Non-application of *avagraha* where the *avagraha* does not indicate a deleted alpha privative.

Where a word or compound has been recorded in the apparatus because it attests a variant other than one of these five types, any of the five may occur elsewhere in the word or compound. The five types of variants mentioned above have, of course, been recorded in the diplomatic edition for ms P.

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[1] A positive apparatus would have been preferable, but the critical text editing program I started with (Collate) was, at the time, unable to deal with Sanskrit compounds and had to be abandoned. The program used to format the present edition (Classical Text Editor) only became available to me after I had established the edition.

daṇḍa variants are mentioned only when they are relevant to the constitution of the critical text.

Some philological comments which explain my emendations and choice of readings have been included within the apparatus. The reader is referred to the translation notes for explanations requiring more detail.

Editorial Policy: Ms P and Ms Q

All errors of substance and all scribal errors in mss P and Q have been recorded in the critical apparatus to the edition. P's and Q's variants always stand in first place, set off from those of the paper manuscripts, even when they are shared by one or more of the paper manuscripts.

Mss P and Q do not graphically differentiate the *akṣara*s *va* and *ba*. Any variants that have been recorded because of other errors and that additionally contain, or rather require, the reading *va* where the bi-functional *ba* stands in the manuscript have been recorded in the apparatus as containing *va*, and not an erroneous *ba*.

The fact that a reading is the result of a scribal correction or has been written in the margins or between the lines is generally not mentioned unless the correction or text placement bears on the establishment of the critical text. Corrections and marginal/interlineal text that required editorial attention and decisions are discussed in the edition's apparatus and/or in the notes to the translation.

The extensive breakage of and worm damage to the palm leaf in sections of ms P has resulted in considerable loss of P's text. P's loss of individual words and compounds is indicated in the critical apparatus by way of the sign Ø. To avoid overloading the critical apparatus, the lacunae in ms P are reported only when a variant from Q or one or more of the better paper manuscripts, viz. B, D, J and L,[2]

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[2] Since all of the paper manuscripts other than mss B, D, J and L derive, directly or indirectly, from either J or L they do not present singular correct readings, that is, correct readings which their lineage exemplar, i.e., J or L, does not also attest, and thus are not taken into consideration here. While it is a fact that these later

is reported. In these cases, "P: Ø" appears in the initial variant position, followed by the variant(s) from the other manuscript(s).

The variant readings in the group of manuscripts deriving from mss J and L which do not appear in J or L result almost invariably from scribal error and therefore do not represent variants of any substance. On account of this, it has not been deemed necessary to mention P's lacunae when variants appear only in the text of manuscripts that derive from J and L; the reader who wishes to know P's reading or lack of reading at such points is referred to my diplomatic edition of ms P. Thus according to the above scheme, if, for example, thirteen of the fourteen paper manuscripts correctly read *tadā* but ms G, one of the less important manuscripts,[3] reads *tada*, the fact that P has a lacuna at this point will not be recorded alongside G's variant in the apparatus. If, however, the majority of the paper manuscripts attest the correct reading but ms J, for example, in addition to ms G, contains a variant, P's lacuna will be noted.

Ms Q has lost *akṣara*s and words from its first two folios due to broken margins. The *akṣara*s still visible before or after the break are reported in the apparatus, followed or preceded by "///". In instances where entire words or compounds have been lost due to the breakage, this loss is indicated, as in the case of P, with the sign Ø. Since Q has experienced far less damage than P, all of Q's lost words and compounds are individually reported, with the exception of those for Q's missing folio 10 section. In order not to overload the apparatus, Q's lacunae are reported for folio 10 only when one or more of the other main manuscripts, i.e., P, B, D, J and L, attests a variant. The

manuscripts on occasion re-present correctly, for example, a Nepalese-script *akṣara* which has been confused with a similarly formed Devanāgarī *akṣara* (e.g., an incorrect *ha* in Devanāgarī ms L may be re-presented in its correct form as a *dbha* in Nepalese ms K), there are no cases in the first chapter where the correct reading occurs only in one of the manuscripts other than B, D, J or L. There is also no cross-contamination between the paper manuscripts.

[3] This judgement "less important" is drawn from the fact that G stems from J. All the manuscripts that are based on the extant exemplars J and L are deemed, for the present discussion, to be of lesser importance. They are not taken into consideration in the second half of the critical edition.

number of lacunae reported in the apparatus for this section of Q will alert the reader to the fact that the folio is missing in its entirety.

Numerous words and compounds in ms P's folios present still visible but damaged or faded *akṣara*s. In comparison, only a few visible but damaged *akṣara*s are found in ms Q.[4] When the damage affects an entire word or compound, it is indicated by the sign ⊗. Thus "P: ⊗" or "Q: ⊗" will stand in first position after the appropriate footnote marker in the apparatus. Given the large amount of damage in P, its damage is noted only when one or more of the better manuscripts (Q, B, D, J and L) attests a variant. The diplomatic edition for ms P may be consulted for information about damage in other instances.

Ms P's damage is, however, occasionally reported in some detail if Q, B, D, J and/or L attest a variant and P's corresponding text is only partially damaged, i.e., some of the surrounding *akṣara*s in the relevant word or compound are still readable. Specifically, P's reading is reported only if 1) Q cannot report on part or all of the word or compound in question due to a lacuna or damage of its own,[5] or 2) P's damage or unclear and thus uncertain reading occurs at exactly the point in the word/compound where the variant *akṣara*s (or surplus or lack of *akṣara*s) occur in Q, B, D, J and/or L's corresponding word/compound. In these cases, ms P's reading from the diplomatic edition is introduced, but often in a slightly abbreviated and thus more reader-friendly form. To illustrate, if the apparatus presents ms Q as reading *bhā///* (i.e., the leaf has broken off after *bhā*) where the critical text has *bhāvāḥ*, and P is unable to fully support the critical text because its *akṣara* part *v* is uncertain and its final *visarga* is missing due to damage to the folio, then P's reading is reported as it stands in the diplomatic edition, though without spacing between the individual *akṣara*s, that is, as "*bhā*(*v*)*ā*+", the round brackets indicating uncertainty and the small cross signifying that part of an *akṣara* is missing.[6] In a similar

[4] The damaged and unclear *akṣara*s are underlined in Yonezawa's hand-copy.

[5] P's damage is not reported for all of the missing readings of Q's lost folio 10.

[6] For the signs used in the critical edition, see Critical Edition: Editorial Signs and Main Abbreviations. For those used in ms P's diplomatic edition, see Diplomatic Edition Ms P: Editorial Signs.

manner, if ms D reads *kīm* where the critical edition has *kiṃ*, and ms P's corresponding word is difficult to decipher but thought to read *kin*, then P's reading will appear in the apparatus of the critical edition as it is written in the diplomatic edition, that is, as "(*kin*)". Likewise, if the critical edition reads *puruṣavyatiriktāḥ* but ms L attests the variant *puruṣatiriktāḥ*, and ms P's *vy* is unclear, with damage to the area around the *vy* so that its vowel cannot be determined, then P's damaged reading will be included. Ms P's compound will appear as [3](*vy*).[1](*r*).(*k*)*t+ḥ*, the unreadable vowel indicated by way of the single dot. Instead of employing the diplomatic edition's large crosses ("+") or double dots ("..") to indicate, respectively, individual missing or damaged, i.e., indecipherable, *akṣara*s, reference is made only to the number of missing and/or damaged *akṣara*s—in this case three at the beginning and one in the middle—which are placed in square brackets. The information given for P thus informs the apparatus reader that although it looks as though ms P may have had the correct reading as regards the variant in L, that is, what remains of P's *akṣara* in question suggests it might indeed be a *vya*, some uncertainty remains. In other cases, such as ms L's reading *pratyayetya* for the critical text's *pratyayebhya*, P's reading *pratya*[2] informs the reader that P can neither testify for or against the accepted reading. Where damage is so severe that only one or two *akṣara*s in a longer word or compound are visible, or visible but uncertain, I revert to using the symbol for damage, i.e., ⊗.

The manuscripts tend not to end verses with single or double *daṇḍa*s and rather apply the appropriate *sandhi* for final consonants and *visarga*s before the following *iti*, or coalesce final vowels with its initial *i*. This *iti* is then usually followed by single or double *daṇḍa*s. For the sake of clarity, all verses in the edition are closed with *daṇḍa*s, which are then followed by *iti*.

Editorial Policy: Mss A to N

As stated earlier, only the first half of the critical edition contains variants for mss A to N. Since the paper manuscripts' level of the

stemma could be established on the basis of their variants for this section, ten manuscripts were dropped after the editing of the first half of the chapter and only mss B, D, J and L were consulted for its second half.

Corrections, such as in cases of metathesis where the numbers “2” and “1” have been written over the switched *akṣara*s, are usually not mentioned; a couple of cases have been included because they contribute to explaining variants in manuscripts copied from the manuscript with the correction. Marginal or interlineal material marked for insertion (*akṣara*s, words, sentences) is generally only mentioned if it is relevant to the establishment of the critical text.

Neither the Devanāgarī manuscripts nor the Nepalese-script manuscripts distinguish between *ba* and *va*, Devanāgarī *ba* being written like Devanāgarī *va* in the Devanāgarī manuscripts and Nepalese-script *va* like Nepalese *ba* in the Nepalese manuscripts, i.e., without the Nepalese-script *va*’s expected lower indent.[7] I have not noted instances of non-discrimination of *va* in the apparatus and instead read *ba* where *ba* is expected and *va* where *va* is expected.

Similar, but not usually as all-encompassing decisions had to be made in the cases of *ca* written within a conjunct or together with a preceding *ś* due to external *sandhi*. Some of the scribes (for example, those of mss B, C, J, L, M, N) took care to define the edges of the *ca* in such cases and it was possible to note the exceptions, though when the scribe started to write less clearly due possibly to tiredness or haste it became impossible to distinguish his *ca*s from *va*s and seemed futile to try to do so. In other manuscripts (for example, A, D, E, F, G, H, I, K), the *ca*s contained within conjuncts or written together with a preceding *ś* owing to external *sandhi* appear the majority of the time as *va*s, and I decided to spare the apparatus the clutter of noting all of these instances.

It was also often difficult to distinguish medial subscript *u* from *ū* in the Nepalese-script manuscripts, either because specific scribes did not seem to distinguish between the two vowel-markers or because

7 The paleographical manuals on Nepalese script often present *va* with a lower indent; for a list of the manuals, see Pant 2000: 91f. and n. 53.

they wrote the two vowel-markers in nearly the same way. As in the above cases involving *ca*, I noted variants only when the difference between the two vowel-markers was pronounced.

Most of the Devanāgarī manuscripts attest Nepalese-script features. Variants exhibiting them have for the most part not been noted in the apparatus.[8] It is possible that the transmission line for ms D includes at least one Devanāgarī stage given, for example, the occasional appearance of the Devanāgarī diagonal medial *e* marker; it may, on the other hand, be possible that this marker, also sometimes attested in the older Nepalese script, has been transmitted to ms D through Nepalese manuscripts. Ms D does, however, on occasion exhibit the Devanāgarī *r*.

A final point regarding scribal habit: Each of the scribes of the fourteen paper manuscripts has his own personal style, and I tried to accommodate that style when I recorded variants. Some scribes write, for example, *py* such that it appears as *pp*, and *ty* as *tp*, etc. If a scribe was consistent the majority of the time in writing such conjuncts, I did not assume, even though he quite likely did not understand the meaning of the text he was copying, that he was a fool who did not see that he was copying *py* as *pp* or *ty* as *tp* over and over again. One might compare these habits to one's own handwriting, in which, for example, one might usually write the letter *f* as a simple straight line with a loop on the bottom, but once in awhile, sometimes even within the same sentence, one might write it "properly," with a loop on both the top and bottom of the letter. I have tried, then, to be fair to the scribes and endeavoured to accustom myself to their

[8] Both ms B and ms L contain numerous *akṣara*s written in Nepalese-script style. When, for example, Nepalese *ra* (correct reading) appears in ms B and is not written like B's regular Devanāgarī *na* but is unequivocally the graphic equivalent of a Nepalese-script *ra*, I accept the letter as *ra* and do not record it as a variant (i.e., as *na*). Similarly, in the case of ms L, when *me* represents the correct reading but the *e* is written Nepalese style as a wavy line over the *m*, I accept the reading as correct. Although this procedure deprives the individual examining the apparatus of full access to the actual graphical representation of certain *akṣara*s, I excluded them from the apparatus owing to the fact that the stemma could be worked out on the basis of other more substantial variants and since the recording of the *akṣara*s in Nepalese-script would not add to establishing the text of the chapter.

individual styles so as not to be so critical of their penmanship that correct but idiosyncratically written *akṣara*s and words were relegated to the apparatus.

In particular, a number of features concerning the style of the scribe of ms D had to be taken into consideration, some of which are mentioned in the following. *anusvāra* in D is sometimes written as a small circle above the line, sometimes as a dot above the line, and sometimes as an irregular dot that could be taken for a superscript *r*. The hook of superscript *r* often tends to bend down close to the line and is easily confused with both the circle *anusvāra* and with the curved stroke of medial *i*. In most cases I accepted this superscript *r*, if superscript *r* was the correct reading, as such, even if the *r* was tending dangerously toward looking like a circle *anusvāra*; but when the form of the *r* had devolved so much that it could only be seen as a circle *anusvāra* or the curved stroke for medial *i*, I rejected the *r* possibility and added an *anusvāra* or *i* variant to the apparatus. That many of these decisions were of a subjective nature goes without saying. Ms D's scribe further often writes medial *ā* in such a way that the *ā* looks like a *ya*. It was frequently impossible to distinguish between *nā* and *nya* or *mā* and *mya*, but knowing that this was a regular feature of ms D's scribe's writing, I usually accepted a *nya*-looking *nā* as *nā* when *nā* was the correct reading. In addition, the scribe tends to write, for possibly a quarter of the occurrences in the first chapter, *tva* as *nva* and *tya* as *nya*, and on numerous other occasions, records *t* for *n* and vice-versa. While his exemplar may well have carried such forms, it is questionable whether this tendency can be attributed solely to the style of the scribe of the exemplar, and doubtful, if the exemplar did not attest such forms, that ms D's scribe repeatedly mistook the graphically similar *akṣara*s for each other. It may be possible that both orthography and paleography account for the irregularity here, and that *t* and *n* were understood by the scribe of ms D, or by a scribe earlier on in his ms tradition, as alternative forms of the same *akṣara*-element.[9] Thus for the sake of sparing the

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[9] Brough (1996: 139), criticising Edgerton's acceptance of the forms -*itsu*(*ḥ*), -*etsu*(*ḥ*), etc., as Buddhist Hybrid Sanskrit forms of the 3rd plural optative and aorist, writes: "In some forms of the Central Asian scripts, for example, the appearance of *n* and *t* is very similar; and it may well be that at some stage in the development of

apparatus overload, I did not record the many instances of ms D attesting *tva* as *nva* and *tya* as *nya*—the most obvious and frequently occurring of the above-described feature—but, unsure as to whether other instances should be assumed to owe their existence to (possibly) alternative forms of orthography, I decided to record these latter cases.

The reader of the apparatus should be alerted to the fact that many of the variants I have recorded for ms D differ from those recorded by de Jong for ms D (his ms R) in his "Textcritical Notes." These differences are not usually substantial: de Jong chose to present the words and compounds from ms D that are of relevance to the improvement to the text of the PsP in a more transparent form, i.e., in a form that does not demand prior knowledge of the Nepalese-script *akṣara*s and the elements the scribes tend to confuse. To give a simple but straightforward example, where de La Vallée Poussin's manuscripts read *nipātaḥ*[10] and D attests *yāteḥ* (for the correct reading *pāthaḥ*), de Jong, assuming a scribal misreading of *y* for *p*, gives the variant as *pāteḥ*. I have recorded such variants as they appear in D, without any interpretation.

Nepalese writing there was a genuine coalescence in graphic forms of conjuncts such as *-ts-* and *-ns-*, *-tm-* and *-nm-*. If this is so, then it may be that, in the older Nepalese manuscripts at least, the shapes which from their appearance we transcribe as *-ts-*, *-tm-*, were actually intended by the scribes as *-ns-*, *-nm-*. Alternatively, the confusion may simply have started through straightforward misreading of archaic exemplars. However this may be, it is certain that some later scribes considered that they had two alternatives for their free choice. Where the second member of the conjunct is *m* (graphically close to *s*), this alternation has clearly been assisted by the normal *sandhi* of *t* before a following *m*. In a number of places I have seen phrases like *tan me*, with a tail added to the *n* in a second hand, thus producing *tat me*. It would seem that a reader of the manuscript, either for his own reassurance or in teaching a pupil, has 'restored' the basic grammatical form. From instances of this sort, some scribes may have even derived the feeling that the perverse writing looked more learned than the other, and for this reason introduced it elsewhere also."

[10] Cf. PsP_L 7.4; PsP_M §7.

PsP_L and the Critical Edition

De La Vallée Poussin often entered corrections into the text of his edition without mentioning that his manuscripts (my L, M and N) bore other readings, usually because the variants were caused by scribal error and resulted in nonsensical words. I have noted all of his silent corrections, both those rectifying scribal errors and those of substance, in the apparatus to the first half of the chapter so as to indicate readings that would appear, according to his edition, to be attested in the manuscripts L, M and N but are in fact not there, and also because scholars may find it interesting to gain a glimpse of de La Vallée Poussin, on whose editions of other texts we also rely, at work. The inclusion of reference to his corrections and conjectures is additionally intended to give him due credit for his pioneering and extremely learned work on the text of the PsP. The silent emendations he makes that have been confirmed by manuscripts he did not have access to have been registered at the end of the group of variants as “em. by LVP (silently).” Whenever I found it necessary to emend the text as found in the manuscripts, and when this emendation concurred with that proposed by de La Vallée Poussin, the statement “em. with LVP” appears before the list of variants. If de La Vallée Poussin’s emendation was entered without square brackets indicating it as such, a bracketed “LVP emends silently” follows. Once I discontinued working with the ten manuscripts that derive from mss J and L, a group to which mss M and N belong, I could no longer know what de La Vallée Poussin had read in M and N or infer his reasons for emending the text as he did and therefore changed the emendation wording from “em. with LVP” to “em. following LVP.”

Editorial Signs and Main Abbreviations

Ø	lacuna: text is missing due to breakage, fibre loss, a hole in the basis or a missing leaf (palm-leaf manuscripts only)
+	indicates part of an *akṣara* that is physically missing due to breakage, fibre loss or a hole in the basis (ms P only)
⊗	damage: one or more *akṣara*s constituting a word or part of a word are visible but unidentifiable due to damage (palm-leaf manuscripts only)
.	indicates part of an *akṣara* that is visible but unidentifiable due to damage to the *akṣara* (ms P only)
≈	indicates an unidentifiable *akṣara* (paper manuscripts only)
( )	enclose *akṣara*s or parts of *akṣara*s whose reading is uncertain due to damage (ms P only)
[ ]	enclose an arabic numeral indicating a specific number of missing or damaged *akṣara*s (ms P only)
a̝	indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *u* or *ū*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *below* the *akṣara* (ms P only)
a̞	indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *ā*, *i*, *e*, *ai* or *o*—cannot be ascertained beyond all doubt because

	the palm leaf has a hole or has broken off *above* the *akṣara*[11] (ms P only)
ḁ̄	indicates the vowel *ā* where *ā* is expected but where the reading *ā*—instead of *ī*, *o*, or *au*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *above* the *akṣara* (ms P only)
///	breakage (at the end or beginning of a line)
’	*avagraha*
⁘	instead of (regarding word form and/or meaning)
…	editorial ellipsis
em.	emendation
conj.	conjecture
n.e.	no equivalent for
om.	omit(s)
LVP	de La Vallée Poussin
ms	manuscript
Skt	Sanskrit
Tib	Tibetan

[11] “Above the *akṣara*” refers to the area in which the diagonal and curved strokes for marking the vowels could be written and does not include the area to the left of the *akṣara* where the *pṛṣṭhamātra* stroke is written.

Critical Edition

[1] §1. यो ऽन्तद्वयावासविधूतवासः[2] सम्बुद्धधीसागरलब्धजन्मा।
सद्धर्मतोयस्य गभीरभावं[3] यथानुबुद्धं[4] कृपया जगाद[5] ॥

यस्य दर्शनतेजांसि[6] परवादिमतेन्धनम्[7] ।
PsP$_L$ 2 दहन्त्य्[8] अद्यापि[9] लोकस्य' मानसानि तमांसि[10] च[11] ॥

यस्यासमज्ञानवचःशरौघा[12] निघ्नन्ति निःशेषभवारिसेनाम्[13] ।
त्रिधातुराज्यश्रियम् आदधाना[14] विनेयलोकस्य[15] सदेवकस्य[16] ॥

नागार्जुनाय[17] प्रणिपत्य[18] तस्मै तत्कारिकाणां[19] विवृतिं[20] करिष्ये।

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[1] P: Ø up to PsP$_M$ §5 (end of third sentence [= PsP$_L$ 4.6]); Q: ddhāya ‖ (the right and left edges of folio 1 are damaged due to breakage; the homage may have read: oṃ namo buddhāya ‖); A-C, E-M: oṃ namo buddhāya ‖; D: namo buddhāya; N: oṃ namaḥ śrīvajrasatvāya | oṃ namo ratnatrayāya |. Tib: ’phags pa ’jam dpal gzhon nur gyur pa la phyag ’tshal lo ‖. [2] P: Ø; D: yānta°; F: yānta...tavāsa; K: yotta°; N: yo ntardvayā°. LVP (PsP$_L$ 1, n. 4) remarks: “Mss. *yo ’ntardaya°*” but L and M read yo ntadvayā° (N as stated). [3] A: gaṃbhira°; C, G, I: gambhīra°; E, H, M: gaṃbhīra° [4] P: Ø; Q: yathānabu°; A, I: yathā-nuddha; E, H: yathānuddhaṃ [5] A, E, I: jagmada; H: jagmadaḥ [6] P: Ø; A, E, H, I: daśana°; D: °jātsi [7] A: paravādimete°; F: °mate-ndharaṃ; I: °matyaṃdhanaṃ [8] P: Ø; A-C, E, G-J, L, M: dahaty; F: rahabhy; K: nahaty [9] F: eyāpi [10] A, E, H, I: tavānsi [11] A, E, F, H, I, K, L: va [12] P: Ø; Q: yasyādvayajñāna°; Tib: gnyis med ye shes; *LṬ: asamajñānaṃ. Q presumably has its reading from the γ line (see Stemma). [13] F: °bhacāriśenāṃ; G: °bhavāri≈sanāṃ [14] P: Ø; Q: ādadhanā [15] P: Ø; L: vineyayalokasya [16] P: Ø; Q: sadeva///; N: repeats sadevakasya [17] P, Q: Ø [18] P, Q: Ø [19] N: tatkāṇām [20] F, K: vikṛtiṅ

उत्तानसत्प्रक्रियवाक्यनद्धां[1] तर्कानिलाव्याकुलितां[2] प्रसन्नाम्[3] ॥[4]

§2. तत्र न स्वतो[5] नापि परतो न द्वाभ्याम्[6] इत्यादि[7] वक्ष्यमाणं[8]
शास्त्रम्[9] । तस्य कानि सम्बन्धाभिधेयप्रयोजनानीति[10] प्रश्ने[11] मध्यम-
N2r कावतारविहितविधिनाद्वयज्ञानालङ्कृतं[12] महाकरुणोपायपुरःसरं[13]
प्रथमचित्तोत्पादं[14] तथागतज्ञानोत्पत्तिहेतुम्[15] आदिं[16] कृत्वा[17]
J2r C2r I2r यावद्[18] आचार्यनागार्जुनस्य[19] विदिताविपरीतप्रज्ञापारमितानीतेः[20] PsP_L 3

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1 P: Ø; D: °satprakriyavākanaddhāṃ 2 A, E, H, I: tarkātila° 3 A, E, H, I: prasannā; N: nnasannāṃ 4 P: Ø; A-C, E-N number the verses one to four 5 I: mvato 6 N: dvā; Tib: n.e. na dvābhyām 7 N: tyādi 8 H: vakṣamāṇāṃ 9 A, E, F, H, I: śāstra 10 P: Ø; Q: saṃbandhābhidheyaprayojanaprayojanānīti; A: saṃ...ābhiveyaprayojanatatprayojanānīti; B: saṃ...ābhidheyaprayojanaṃtatprayojanānīti; D: saṃ...āvidheyaprayojanatatprayojanānīti; E, F, H, I, K, L: saṃ...ābhidheyaprayojanatatprayojanānīti; PsP_L: saṃbandhābhidheyaprayojanāni iti; Tib: 'brel pa dang brjod par bya ba dang | dgos pa'i dgos pa dag ... zhes (*sambandhābhidheyaprayojanaprayojanānīti). The fact that the manuscript group C, G, J, M and N reads *saṃbandhābhidheyaprayojanānīti* presumably has its source in an eyeskip committed by J's scribe; ms κ, from which mss B, J and L stem, must have contained the reading °*ābhidheyaprayojanatatprayojanānīti* in order for it to appear in both B and L. Candrakīrti only refers to a *prayojana* and not to a *prayojanaprayojana* in the commentary which follows. See Translation note. 11 P: Ø; A-C, E, H-N: praśe; F: pra≈e; G: pradeśe; em. by LVP (silently) 12 H: °kṛta 13 H: °karuṇopāyavuraḥsaraṃ; Tib: n.e. upāya 14 P: Ø; A, E, F, H, K, L: °cittautpādaṃ 15 P: Ø; Q: tathāgata/// 16 P, Q: Ø 17 P, Q: Ø 18 P: Ø; Q: ///d 19 P: Ø; A-N: ācāryāryanāgārjunasya; Tib: n.e. ārya 20 F: °pārapitānīteḥ

करुणया परावबोधार्थं[1] शास्त्रप्रणयनम्[2] इत्य् एष[3] तावच्[4] छास्त्रस्य[5] सम्बन्धः ॥

> यच्[6] छास्ति[7] च[8] क्लेशरिपून्[9] अशेषान्[10] सन्त्रायते[11] दुर्गतितो[12] भवाच् च।
> तच्[13] छासनात्[14] त्राणगुणाच् च शास्त्रम् एतद्[15] द्वयं[16] चान्य- G2r
> मतेषु नास्ति ॥

इति ॥

§3. स्वयम्[17] एव[18] चाचार्यो[19] वक्ष्यमाणसकलशास्त्राभिधेयार्थं[20] स- K2r
प्रयोजनम्[21] उपदर्शयंस्[22] तदविपरीतसम्प्रकाशकत्वेन[23] माहात्म्यम् B2r

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[1] C, G: parova°; M: parova...tha [2] P: Ø; C, G, J, N: °preṇayenam; F: °praṇayaṇam; M: śāstraṃpreṇayenam [3] P: Ø; C, G, J, M, N: aṣa [4] A: tavad [5] A: tastrasya; C, G: chāstra; M: chāstraṃ [6] P: Ø; A, E, H, I, L: ya; C, G, J, M, N: yec; em. by LVP (silently); Tib does not include the verse. [7] H: chāstī [8] P: Ø; A-N: va; conj. by LVP: va[ḥ]. [9] P: Ø; A-E, H-L, N: °ripūr; F: °ripur; G: °ripūv; M: °ripupūr; em. by LVP (silently) [10] F: aṇeṣānu [11] A, E, H, I: saṃśāyate; C, G, M, N: °yata [12] M: durgatitot [13] P: Ø; A-N: tec; em. by LVP (silently) [14] Em. with LVP (LVP emends silently): chāsanāt; P: Ø; Q: chāsanā; A, E, F, H, K, L: chāsanāṃ; B, C, D, G, J, M, N: chāsanān; I: chasanā [15] P: Ø; D: etata [16] P: Ø; A, E, F, H, I, K, L: dvaya [17] A: svayem [18] Em. with LVP (LVP emends silently): eva; P: Ø; Q: evan; A, B, D-F, H-M: evaṃ; C, G, N: evam; Tib: nyid [19] P: Ø; A, C-H, J-M: vā°; B: vācārye; I: vāṃcāryyo; N: cācāyo; em. by LVP (silently); Tib: n.e. ca [20] P: Ø; Q: °śāstrābhidheyam arthaṃ; A: °śāstrabhi°; B: vikśya°; C: °śāstrābhirdheyarthaṃ; D: °śāstrahidheyam arthaṃ; F: vakṣa...rtha; G: °śāstrābhirdheyam arthaṃ; M: vakṣyamāta°; Tib: ’chad par ’gyur ba’i bstan bcos mtha’ dag gi brjod par bya ba’i don [21] P: Ø; Q: sapra///; A-C, E-N: su°; em. by LVP

H2r उद्भाव्य[1] तत्स्वभावाव्यतिरेकवर्तिने[2] परमगुरवे[3] तथागताय शास्त्रप्रणयननिमित्तकं[4] प्रणामं[5] कर्तुकाम आह –

अनिरोधम्[6] अनुत्पादम् अनुच्छेदम्[7] अशाश्वतम्।
L2r अनेकार्थम्[8] अनानार्थम्[9] अनागमम् अनिर्गमम्[10] ॥
A2r यः प्रतीत्यसमुत्पादम्[11]

इत्यादि ॥

M2r तद्[12] अत्रानिरोधाद्यष्टविशेषणविशिष्टः[13] प्रतीत्यसमुत्पादः[14] शास्त्राभिधेयार्थः[15] ॥ PsP$_{L}$ 4

(silently) [22] P, Q: Ø; A, E, H: upadarśayaṃ; I: ūpa°; PsP$_{L}$: °yan [23] P: Ø; Q: ///(prakāśakatvena); A, E, F, H, I, K, L: °parītaprakāśakatvena; PsP$_{L}$: °parītasaṃprakāśatvena; Tib: ston par mdzad pa nyid kyi sgo nas

[1] P: Ø; A, E, F, H, L: uhāvya; M: utbhāvya; I: ūhāvya [2] P: Ø; D: tetsva°; F: °vyatinekavarttine; G: °vattine; H: °varttite; M: °varttire [3] P: Ø; C, M: parana°; D: parave; I: °guruve [4] P: Ø; D: °praṇapananani°; F: °praṇayaṇa°; G: °ka [5] P: Ø; A-N: pramāṇaṃ; em. by LVP (silently); Tib: phyag [6] P: Ø; A, E, F, H, I, K, L: anirādham [7] P: Ø; A: anurāchedam; E, F, H, I, K, L: anugachedam [8] A: anekārtha [9] P: Ø; A, E, F, H, I, K, L: om. [10] N: anirggasaṃ [11] P: Ø; A: pratitamanutpādam; B-H, J-N: pratītyamanutpādam; D: pratītyesamutpādam; I: pratityamanutpādam; em. by LVP (silently) [12] P: Ø; Q: om.; A, E, F, H, I, K, L: om. [13] P: Ø; Q: tatrānirodhā°; A, E, H, I: tatrānirodhādyāstaviśeṣaṇaviśiṣṭa; B: °viśiṣṭa; C, J, M, N: °viśeṣeṇaviśiṣṭha; F: tatrānirodhājyaṣṭaviśeṣanaviśiṣṭa; G: °viśeṣeṇaviśiṣṭa; K, L: tatrānirodhā...viśiṣṭa; em. by LVP (silently); Tib: de la ⁘ tad atra° [14] P: Ø; Q: °samutpāda///; F, K: pratīmanupādaḥ [15] Em. with LVP (LVP emends silently): śāstrābhidheyārthaḥ; P, Q: Ø; A, B, D-F, H, I, K, L: śāstre 'bhidheyārthaḥ; C, G, M, N: śāstra 'bhidheyār-

सर्वप्रपञ्चोपशमशिवलक्षणं[1] निर्वाणं[2] शास्त्रस्य[3] प्रयोजनं[4] निर्दिष्टम्॥

तं वन्दे[5] वदतां[6] वरम्॥

इत्यनेन प्रणामः[7] ॥

§4. इत्य् एष[8] तावच्छ्लोकद्वयस्य[9] समुदायार्थः[10] ॥ F2r

§5. अवयवार्थस्[11] तु विभज्यते[12]। तत्र निरुद्धिर्[13] निरोधः क्षण- E2r I2v
भङ्गो[14] निरोध[15] इत्युच्यते[16]। उत्पादनम्[17] उत्पाद आत्मभावोन्म- P2r
ज्जनम्[18]। उच्छित्तिर्[19] उच्छेदः[20] प्रबन्धविच्छित्तिर्[21] इत्यर्थः। J2v C2v

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thaḥ; J: śāstre(/°tra?) 'bhidheyārthaḥ; Tib: bstan bcos kyi brjod par bya ba yin

[1] P: Ø; Q: ///ñcopaśama°; F: °siva°; G: sasarva° [2] P: Ø; C, G, J, M, N: nirvāṇa [3] P: Ø; A, E, F, I: sāstrasya; L: s(/ś?)āstrasya [4] P: Ø; C, G: prayojenan; J: prayoje(/ja?)nan; M: prayojanan; N: prayojana [5] I: vade [6] A, E, H, I: om. [7] F, K: pramāṇa; I: prāṇāma [8] A, E, H, I: epa [9] P: Ø; A, E, F, H, I, K-M: °choka°; B, C, G, J, N: °chroka°; D: tovacchroka°; em. by LVP (silently) [10] M: °ārthaṃ [11] A, E, H: ayavārthas; C, G, M: avyayavārthas°; I: ayavārtham; N: aveya° [12] P: Ø; A, E, F, H, K, L: vibhakṣyate; D: vihakṣyate. The following explanation of the words *nirodha* to *nirgama* appears in Tib only after the discussion of the compound *pratītyasamutpāda*, i.e., in §15; see Translation: Appendix IV. [13] P: Ø; A-C, E, G-N: niruddhi; F: mirurddhi; em. by LVP (silently) [14] P: Ø; A, D-F, H, K, L: kṣaṇabhaṅgā; C, G, M: kaṇa° [15] I: ni≈dha [16] N: ityucya [17] P: Ø; A-C, E-G, I-N: utpādenam; H: utpātenam; em. by LVP (silently) [18] P available as witness; A, E, F, H, I, K, L: ātmabhāvānma°; M: ātmabhāvojanaṃ; PsP$_{\text{L}}$: ātmabhāvonmajjana[m ity arthaḥ], but *ity arthaḥ* appears neither in the mss nor in Tib [19] F: ucchittin [20] A: ucheda [21] A, E, H: prabandhva°

शाश्वतो[1] नित्यः[2] सर्वकालस्थास्नुर्[3] इत्य्[4] अर्थः[5]। एकश् चासाव्[6]
अर्थश्[7] चेत्य्[8] एकार्थौ[9] ऽभिन्नार्थौ[10] न[11] पृथग् इत्यर्थः। नानार्थौ
N2v भिन्नार्थः पृथग् इत्य्[12] अर्थः[13]। आगतिरागमो विप्रकृष्टदेशाव-
G2v स्थितानां[14] सन्निकृष्टदेशागमनम्[15]। निर्गतिर्[16] निर्गमः[17] सन्निकृष्ट-
देशावस्थितानां[18] विप्रकृष्टदेशगमनम्[19] ॥ PsP$_L$ 5

§6. एतिर् गत्यर्थः प्रतिः[20] प्राप्त्यर्थः[21]। उपसर्गवशेन[22] धात्वर्थ-
विपरिणामात्[23] –

K2v **उपसर्गेण[24] धात्वर्थो[25] बलादन्यत्र नीयते[26]।**
गङ्गासलिलमाधुर्यं[27] सागरेण यथाम्भसा[28] ॥

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[1] Q: śā///; F, K: śāśvato nityarthaḥ | śāśvato [2] Q: Ø [3] Q: Ø; A-F, H-N: °sarvakālasthānur; G: sarvākālasthānur; PsP$_L$: sarvakāle sthāṇur. LVP (PsP$_L$ 4, n. 5) suggests *sarvakāle sthāsnu* as a possible original reading. Tib: dus thams cad du gnas pa [4] Q: Ø [5] Q: ///rthaḥ [6] Q: cārthaś ⁘ cāsāv arthaś [7] Q: see previous note [8] A, E, H, I: cet [9] P: akārto; A, E, H, I: ekārtā [10] F: om. [11] A: ta [12] A, E, I: īty; N: i [13] N: rthaḥ [14] D: viprakṛṣṭadaśā° [15] D, F, K: saṃti°; H: saṃkṛṣṭa° [16] A, C, E-N: nirgati; em. by LVP (silently) [17] M: nirgamaṃ [18] Q: °deśāvasthināṃ; A, E, H, I: sinnikṛ° [19] A: °gamatāṃ; H: °gamanāṃ; I: vikṛṣṭa° [20] A-N: prati; em. by LVP (silently) [21] A: prāpprarthaḥ; I: °artha; M, N: prātyarthaḥ [22] P: °vasena; A: °vaśema; Tib: n.e. vaśena [23] M: °mā; Tib: n.e. artha [24] Em. with LVP (LVP emends silently): elision of hi. P: uparggeṇa hi; Q: u///; A, D-F, H, I, K, L: °gena hi; B, C, G, J: °geṇa hi; M: ipasargeṇa hi; N: upargeṇa hi. See Translation note. [25] Q: Ø; F: dhātvarthā [26] I: nīyatye [27] B: °mādhūryaṃ; F, J: °mādhurya; G: °mādhūryat; I: °mādhūryya; M: gaṅgāsariramādhuryaḥ; N: °mādhūryan [28] G: yathāṃbhameti ⁘ yathāmbhasā ‖ iti; M: yathābha°

इति[1]

– प्रतीत्यशब्दो[2] ऽत्र[3] ल्यबन्तः[4] प्राप्ताव् अपेक्षायां[5] वर्तते। H2v
समुत्पूर्वः[6] पदिः[7] प्रादुर्भावार्थ[8] इति समुत्पादशब्दः[9] प्रादुर्भावे[10] B2v
वर्तते। ततश्च[11] हेतुप्रत्ययापेक्षो[12] भावानाम्[13] उत्पादः[14] प्रतीत्यसमु- D2r
त्पादार्थः[15] ॥

§7. अपरे[16] तु ब्रुवते[17] – इतिर्[18] गतिर्[19] गमनं[20] विनाशः[21] । इतौ[22]
साधव इत्याः[23] । प्रतिर्[24] वीप्सार्थ[25] इत्य् एवं[26] तद्धितान्तम्[27] इत्य- I3r

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1 PsP_L: n.e. iti; Tib: zhes bshad do 2 P: °śabdātra ⁘ °śabdo ’tra; A: °sabdo; K: °da≈ 3 Tib: n.e. atra 4 A: ityabanta; B: ityabaṃtaḥ; C-E, G, H, J-N: ityabantaḥ; F: ityebakaḥ; I: ityebanta; em. by LVP 5 A, E: epekṣāyā; D: ayekāyāṃ; F, K, L: epekṣāyaṃ; H: eyekṣāyā; I: epekṣāmā 6 F: samūt° 7 M: yadiḥ 8 A: pādur°; M, N: °bhāvarthaḥ 9 A, E, H, I: samutpādasaḥ; B, C, F, G, J-N: samutpādaśaḥ; em. by LVP (silently) 10 A: pradurbhāve, superscript *r* written above *pra*°; E: pradurbhāve, possibly long *ā* stroke extending upward from top of *pra*° (resembles 2 superscript *r*-s on top of each other) 11 Tib: n.e. ca 12 A, E, F, H, I, K, L: °pratyayāvekṣā; D: °pratyayāyekṣo 13 A, E, H, I: bhavām 14 D: °deḥ 15 C, G, M: °tha 16 A: apale 17 F: bruvateḥ; K: bruvato 18 Q: i///; C, G, J, M, N: iti; I: gitir 19 Q: Ø; A, E, F, H, I, K, L: gati; G: tatir; PsP_L: om.; Tib: ’gro ba 20 Q: Ø; F: gamana 21 Q: Ø 22 Q: itau, followed by ‘x’ marking point of insertion, presumably for *bhavāḥ* in margin (PsP Tib: i tya ni ’gro bar rung ba dag go; AKBh: itau sādhava ityāḥ … |); A, E, F, H, I, K, L: isau 23 G: ityā 24 G: prīti; H: pratī. De Jong (1979: 29), citing PsP_L 5.7 as attesting the reading *prati*, emends to *pratir*, but PsP_L 5.7 correctly reads *pratir*. 25 M: vipsārtha 26 C, G, I, M: avan; D: aivaṃ 27 F: taddhitātam; K: taddhitāttam

शब्दं[1] व्युत्पाद्य[2] प्रति प्रति[3] इत्यानां विनाशिनां[4] उत्पादः[5] प्रतीत्यस-
Q2r मुत्पाद्[6] इति वर्णयन्ति। तेषां[7] प्रतीत्यसमुत्पादं[8] वो[9] भिक्षवो[10] देश- PsP$_{L}$ 6
L2v यिष्यामि। यः प्रतीत्यसमुत्पादं[11] पश्यति[12] स[13] धर्मं[14] पश्यतीत्य्[15]
A2v C3r J3r N3r एवमादौ[16] विषये[17] वीप्सार्थस्य[18] सम्भवात्[19] समाससद्भावाच्[20] च
M2v स्याज्[21] ज्यायसी[22] व्युत्पत्तिः[23]। इह[24] तु[25] चक्षुः[26] प्रतीत्य रूपाणि
चोत्पद्यते[27] चक्षुर्विज्ञानम्[28] इत्येवमादौ विषये[29] साक्षाद्[30] अङ्गीकृ-

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[1] A, E: ityaśabda; H: ityaśabdaḥ; I: ityaśabdā [2] A, E, H, I: vyatpāya; F: vetpādya; L: vyatpādya; K: vetyādya [3] G: patti [4] P: vināsinām; C, G, J, M, N: vināsinām̦; [5] A, E: śamutpādaḥ; B-D, F-N: samutpādaḥ; PsP$_{L}$: samutpāda [6] A: °pada; G, H: pratitya°; PsP$_{L}$: om.; Tib: rten cing ’brel par ’byung ba [7] H, N: teṣā [8] A, H: pratitya°; N: pratīsamut° [9] A-C, E-N: bodhi; em. by LVP on the basis of Tib: khyed la [10] D, F: bhikṣuvo [11] A, E, H, I, K, L: pratāṃtya°; F: pratāṃtyapādraṃ; G: °pāda [12] A, B, E, H, L, M: paśyaṃti; C, F, G, I-K, N: paśyanti; em. by LVP (silently) [13] A, E, H, I: om. [14] F, G, I: dharma; H: dharmma [15] B, M: paśyaṃtīty; F: paśyatit; G: paśyantīty; H: paśyatīt; I: paśyantity [16] F: evamārdo; H: eva ādau [17] A, E, H, I, K: viṣaya; F: viṣayā [18] D: vīpsārthaṃsya; F: vīpsyārthasya; H: vip° [19] A, E, H: saṃbhāvāt [20] Q: samāśa°; A, E, F, H, L: samāsasahāvāc; D: °bhāvoc; M: samāsasabhāvāc; N: samāsa, then repeats from *viditāviparītaprajñāpāramitānīteḥ* up to and including *anekārtham anānārtham anāgam* (sic) *anirggamaṃ | ya*, after which the text continues with *sadbhāvāc*; em. by LVP (silently) [21] C, G, M: sāt [22] A, B, E, F, H, I, K, L: kāyaśī; C, G, M: jyāpaśī; D, J, N: jyāyaśī; em. by LVP (silently) [23] A, C, E-G, J-N: vyatpattiḥ; H: vyaktantiḥ; I: vyatpatti; em. by LVP (silently) [24] A, E, F, H, I, K, L: ihaca; D: ihe [25] D, F: tuc [26] D: cakṣaḥ; F: cakṣu; I: cakṣu [27] A, C, E, F, H, J-L, N: vātpadyate; D, M: vot°; G, I: cātpadyate; em. by LVP (silently) [28] D: °nem [29] H: viṣaya [30] F: sākṣā

तार्थविशेषे[1] चक्षुः प्रतीत्येति[2] प्रतीत्यशब्द[3] एकचक्षुरिन्द्रियहेतुका-
याम्[4] अप्य्[5] एकविज्ञानोत्पत्ताव्[6] अभीष्टायां कुतो[7] वीप्सार्थता[8]। G3r
PsP_L 7 प्राप्त्यर्थस् त्व् अनङ्गीकृतार्थविशेषे[9] ऽपि[10] प्रतीत्यशब्दे[11] सम्भवति[12]
प्राप्य सम्भवः प्रतीत्य समुत्पाद इति[13] ' अङ्गीकृतार्थविशेषे[14] ऽपि[15] F2v
सम्भवति[16] चक्षुः[17] प्रतीत्य[18] चक्षुः[19] प्राप्य[20] चक्षुर्[21] अपेक्ष्येति[22]
व्याख्यानात्[23]। तद्धितान्ते[24] चेत्यशब्दे[25] चक्षुः[26] प्रतीत्य रूपाणि[27] K3r E2v

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[1] F: kṣīkṛtārthaviśeṣe; G: agīkṛtārtha°; H: añjikṛ° [2] A, B, E, F, I, K, L: pratītyetī; H: pratīteti; Tib: migs dang gzugs la brten nas (= cakṣuḥ pratītya rūpaṃ ca) ⁘ cakṣuḥ pratītya [3] A, E, I: tyaśarbde; H: tyeśabde; G: prātītyeśabde; C, M: pratītyeśabde [4] Q: °hetukā///; C, G, J, M, N: °kāmām [5] Q: Ø [6] Q: ///tpattāv; A: akavijñānotbattāv; J, C: °vijñānotpajñāv; E, H, I, K, L: aka°; G, M: °vijñānotpājñāv; N: °vijñānotprajñāv; em. by LVP (silently) [7] A, E, F, H, I, K, L: kutā; C, G, J, M, N: kṛto; D: kūṭo; em. by LVP (silently) [8] A, E, H, I, K, L: vipsārthata; F: vipsarthataḥ; C, G, J, M, N: vip°; em. by LVP (silently) [9] F: anaṅgi° [10] A, E, H, I, L: pri; D: di; F: dhi (?); K: prī (?) [11] Tib: rten cing 'brel par 'byung ba'i sgra la ⁘ pratītyaśabde [12] A: °bhavatī; G: °bhaveti; N: sambhati [13] H: itiḥ [14] C, G, M: °kṛtārthavipa; F, K: agī°; J, N: °kṛtārthaviṣe [15] G: yi [16] D: °veti [17] G: cakṣu; I: om. [18] I: om. [19] C, M: caḥ; D: cakṣu; G: vaḥ [20] G: prāpyavac [21] C, G, J, M, N: cakṣu; L: cakṣun; em. by LVP (silently) [22] A: apekṣotu; D: apekṣyaṃti; C, G, J, M, N: pekṣyeti; em. by LVP: prekṣyeti, LVP's Cambridge ms (= ms L) bears the correct reading; Tib: ltos nas zhes. Tib: mig dang gzugs la brten nas mig dang gzugs phrad cing mig dang gzugs la ltos nas zhes ⁘ cakṣuḥ pratītya cakṣuḥ prāpya cakṣur apeksyeti [23] P: vyākhyā syāt; A, F: vyākhyātāta; D: vyākhyānosyāt; E, H, I, K, L: °nāta; Tib: bshad pa'i phyir [24] D: taddhitaunte [25] A: catye°; B, E, F, H, I, K, L: catya°; C, G, M: catyacakṣuśabdeḥ; I: casaśabde; N: caśabde; em. by LVP (silently) [26] C, G, M: see previous note; I: cakṣu [27] F: rūpāśi

I3v चोत्पद्यते[1] चक्षुर्विज्ञानम्[2] इत्य्[3] अत्र[4] प्रतीत्यसब्दस्याव्ययत्वाभावात्[5]
H3r समासासद्भावाच्[6] च[7] विभक्तिश्रुतौ[8] सत्यां[9] चक्षुः[10] प्रतीत्यं[11]
विज्ञानं रूपाणि चेति पाठः[12] स्यात्। न[13] चैतद् एवम्[14] इत्य् अव्य-
B3r यस्यैव[15] ल्यबन्तस्य व्युत्पत्तिर् अभ्युपेया[16] ॥

§8. यस् तु

वीप्सार्थत्वात्[17] प्रत्युपसर्गस्यैतेः[18] प्राप्त्यर्थत्वात्[19] समुत्पाद-
शब्दस्य[20] च[21] सम्भवार्थत्वात्[22] तांस्[23] तान्[24] प्रत्ययान्[25] प्रतीत्य

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[1] A: potpadyate; C, G, M: ropadyate; E, H, I: ṣotpadyate; F, K, L: votpadyate; J, N: copadyate; em. by LVP (silently) [2] Q: cakṣur-vijñā/// [3] Q: Ø [4] Q: Ø; D: atre; M: utra [5] Q: ///syāvyayatvābhāvāt [6] P: °sadbhāvā(c); A, E, H, L: °hāvāc; D: °sadbhāvāṣ; M: °sat-bhāvāc [7] P: (ca); D: ṭha [8] A, E, H: tibhaktiḥśrutau; I: tibhakti° [9] D: śatyāṃ; A, E, F, H, I, K, L: satyaṃ [10] A, E, F, H, I, K, L: om. [11] P: (pratīty).; A, E, F, H, I, K, L: om. [12] A-C: nipātaḥ; D: yāteḥ (not *pāteḥ* as de Jong [1978: 29] records; de Jong suggests the emendation *pāṭhaḥ*, following Tib *'don pa*); E, F, H-N: nipātaḥ; G: nipāta; LVP (PsP_{L} 7, n. 5) retains the reading *nipātaḥ* found in his mss but notes Tib's *pāṭhaḥ* as a "leçon au moins aussi vraisemblable." [13] A, E, F, H, I, K, L: ta [14] K: evaṃm; N: evas [15] A, E, H, I: avā-ya°; C, G, M, N: avyayasyava [16] P: ityupeyā; D, M, N: atyupeyā; F: atyupiyā; H: abhyupeya [17] F, G: vipsyārthatvāt; A-C, E, H-M: vip°; N: vipsārthatvān; em. by LVP (silently) [18] A, B, E, F, H, I, K: °ete; D: pratyeyasargasya° [19] A, E, F, H, K, L, M: prārthatvāt; I: prārtha-tvātta [20] D: °sye [21] A, B, D-F, H, I, K-N: va; em. by LVP (silent-ly) [22] N: °ārthatvār≈ [23] G, M: tās; H: stāṃs [24] P: +ān+; C, G, M: tāvat; A, B, E, F, K, L: tāṃn [25] F: pratyanpratītyayān; I: pratye-yān

PsP$_{\mathrm{L}}$ 8 समुत्पादः[1] प्राप्य[2] सम्भव[3] इत्य्[4] एके[5]। प्रति[6] प्रति[7] विनाशिनाम्[8]
उत्पादः प्रतीत्यसमुत्पाद इत्य् अन्ये[9] ॥

इति परव्याख्यानम् अनूद्य[10] दूषणम्[11] अभिधत्ते[12]। तस्य परपक्षानु-
वादाकौशलम्[13] एव[14] तावत्[15] सम्भाव्यते[16]। किं कारणम्। यो हि C3v
प्राप्त्यर्थं[17] प्रतीत्यशब्दं[18] व्याचष्टे। नासौ प्रतिं[19] वीप्सार्थं[20] व्याचष्टे[21]। N3v P2v
नाप्य्[22] एतिं[23] प्राप्त्यर्थम्[24]। किं[25] तर्हि[26]। प्रतिं[27] प्राप्त्यर्थम्[28] एतिं[29] J3v
च[30] गत्यर्थं[31] समुदितं च प्रतीत्यशब्दं[32] प्राप्ताव्[33] एव[34] वर्णयति[35] ॥

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1 Q: samutpāda/// 2 Q: Ø 3 Q: Ø; I: sabhava 4 Q: ///ty 5 A, E, F, H, I, K, L: ake; D: eka 6 N: pati 7 C, G, M: om. 8 A, E, H, I, L; vitāśinām; C, G, J, N: vināsinām; M: vināsi≈ām; em. by LVP (silently) 9 A, E: enya; I: ene 10 A, E, H, L, M: anudya 11 I: ≈ūṣaṇam; N: dūṣ 12 P: a̤(bh)idha.e; A-C, E-G, J-N: ahidhatte; D: abhidhaste; I, H: ahidhante; em. by LVP (silently) 13 P: [3].ān.°; A, E, F, H, K, L, N: parakṣānu°; G, M: parapakṣānavā°; I: parakṣānuvādāḥkauśalam; em. by LVP (silently) 14 A: evat 15 A: om.; D: tāvatana 16 A: saṃbhāveteḥ; G: sabhāvyate; E, H, I: saṃbhāvyateḥ 17 F: prātyarthaṃ 18 Tib: rten cing 'brel par 'byung ba'i sgra ⁘ pratītyaśabdaṃ 19 M: pratī 20 A, C, E, G, H, J, M, N: vip°; F, I: vipsārtha 21 Tib: ma yin ⁘ na ... vyācaṣṭe 22 C, G, N: nāṣy 23 P: +t+; A, E, H, J-L: e ‖ te; B: ate; C, G, I, M, N: a ‖ te; F: e te; em. by LVP (silently) 24 F: prāptyārtha 25 I: ki 26 P: (t)a̤+h+; A, E, F, H, I, K, L: tahi 27 A: prati 28 Q: prāp///; A, E, F, H, I, K: prāptyārtham; C, G, M: prāptyarthaṃm 29 P: (e)t+; Q: Ø; A, E, F, H, I, K: atiṃś; B, C, J, M: atiṃ; L, N: atiñ; PsP$_{\mathrm{L}}$: om.; Tib: 'brel par 30 P: (c)a; Q: Ø; PsP$_{\mathrm{L}}$: om.; Tib: zhing 31 Q: Ø; D, F, I: gatyartha; PsP$_{\mathrm{L}}$: om.; Tib: 'gro ba'i don yin 32 A: pratityaśabda; E, H, I, K, L: °śabda; F: pratyatīśabda; G: pratitya° 33 D: prāptov 34 A, C, E-I, K-N: e; D: eta; em. by LVP (silently) 35 K: carṇṇayati

L3r तेनेदानीं[1] प्राप्य सम्भवः[2] प्रतीत्य समुत्पाद इत्येवं[3] व्युत्पादितेन[4]
G3v प्रतीत्यसमुत्पादशब्देन[5] यदि[6] निरवशेषसम्भविपदार्थपरामर्शो[7]
A3r I4r विवक्षितः[8]। तदा[9] तां तां[10] हेतुप्रत्ययसामग्रीं[11] प्राप्य सम्भवः
M3r प्रतीत्य समुत्पाद इति वीप्सासम्बन्धः[12] क्रियते[13]। अथ[14] विशेष-
परामर्शः[15]। तदा चक्षुः प्राप्य[16] रूपाणि चेति न[17] वीप्सायाः[18]
सम्बन्ध इति। एवं तावद् अनुवादाकौशलम्[19] आचार्यस्य॥

K3v §9. एतच्चायुक्तं[20] चक्षुः[21] प्रतीत्य रूपाणि चोत्पद्यते चक्षुर्विज्ञा-
नम्[22] इत्य् अत्रोभयार्थाभिसम्बन्धासम्भवात्[23]॥

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[1] A, E, H, I: tenedānī [2] H: saṃbhava; I: sabhavaḥ [3] P: Ø; A, E, H, I, K, L: ityedaṃ [4] P: Ø; C, M: vyatpādi | tena; G: vyatpādi || tena; J: vyatpyaditena, vertical line above *te*; N: vyatpādite | na; [5] A, E, F, H, I, K, L: °samupādaśabdana; M: pratyasamutpāda° [6] A, E, F, H, I, K, L: ya; D: padi; N: p(?)adi [7] Em. with LVP (LVP emends silently): °śo; P, Q: °ṣo; A-E, G, H, J-N: °ṣo; F: nina...ṣo; I: °vipadārthapārāmarṣo [8] A-M: vivarjitas; N: vivarjjitas; Tib: brjod par 'dod pa; em. by LVP (silently) [9] P: Ø; C, G, J, M, N: tadās [10] P: Ø; A, E, H, I, K, L: tāṃ to; F: tāṃ tī; G: tāṃ tā [11] P: Ø; A, C, E-N: °grī; em. by LVP (silently) [12] A: tipsā°; C, E-L, N: vip°; M: vivsāsam≈andhaḥ; em. by LVP (silently) [13] Q: kri///; A: triyate; I: kriyeteḥ; J: krīyate [14] Q: Ø; F: artha [15] Em. with LVP (LVP emends silently): °śaḥ; P: °ṣas; Q: ///parāmarṣas; A, B, C, E-N: °ṣas; D: °marṣaṃs [16] Tib: brten nas (pratītya) ⁘ prāpya [17] A: ta [18] A, E, K, L: vip°; F: viptyāyā; H, I: vipsāyā [19] P: °nu° (the preceding *akṣara* is damaged); A, E: °kauśam; D: enu°; H, I: °kausam; N: °kośalam [20] P: Ø; A-C, E, G, H, J-N: etad vāyukta kiṃ ca ayuktaṃ etat; D: eted vāmuktaṃ kiṃ ca ayuktaṃ et; F: yatad vāyukta kiṃ ca ayuktaṃ etata; I: etad vāyukta kiṃ cakṣu ayuktaṃ etat (most of the manuscripts place a *daṇḍa* after *vāyukta*[*ṃ*]); PsP_L: etad vā [a]yuktaṃ, kiṃ ca, ayuktaṃ etat; Tib: de yang mi rung ste. See Translation note.

PsP$_L$ 9 इति[1] यदुक्तं दूषणं तदपि नोपपद्यते। किं कारणम्[2]। कथमसम्भव[3] H3v
इति युक्त्यनुपादानेन[4] प्रतिज्ञामात्रत्वात्[5] ॥

§10. अथायम् अभिप्रायः[6] स्यात्[7] – अरूपित्वाद्[8] विज्ञानस्य चक्षुषा B3v D2v
प्राप्तिर्[9] नास्ति[10] रूपिणामेव तत्प्राप्तिदर्शनाद्[11] इत्य्[12] एतद्[13] अपि

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[21] F, K: cakṣu [22] P: Ø; A, C, E, F, H-J, L, N: cakṣuvi°; D: °nem [23] Em: atrobhayārthābhisambandhāsambhavāt. P: .(obh)ạyārthābhisambandhā(s)ạ+bhạ(vād) (the first *akṣara* is damaged); Q: atrobhayathābhisambandhāsambhavād; A, E, I, L: atrohayārthābhisaṃbandhāsatavād; B: atrāhayārthābhisaṃbaṃdhāsaṃbhavād; C, J, M: atrāhayārthābhisaṃbhavād; D: atrā | bhayārthābhisambandhāsambhavād; F, K: atrohayārthābhisaṃbaṃdhāsatavād; G: atrāhayathābhisaṃbhavād; H: atrohayārthābhisaṃbandhvāśatavād; N: as C, °sambhavād; PsP$_L$: atrārthadvayāsaṃbhavāt. LVP (PsP$_L$ 8, n. 7) records Paris (= M) and Calcutta (= N) as attesting *atrāha yārthābhisambhavād* but misreads Cambridge (= L) as *atrāha yārthābhisambandhād*. Tib: 'di la don gnyi ga med pa'i phyir.

[1] Em. with LVP (LVP emends silently): ceti/vati/veti not included. P: ⊗, the lower parts of two *akṣara*s are visible after *iti* (the reading *iti* is uncertain due to damage) before serious damage to the leaf begins. The remains of the *akṣara*s could indicate a *c/v* and a *t*, and there is a vertical line prior to the *t* suggesting *ti*; Q: iti ceti; A, E, F, I, K, L: iti vati; B-D, G, J, M, N: iti veti; H: iti cati; PsP Tib: n.e. ceti/vati/veti. [2] G: kāraṇa [3] P: ⊗; A-C, E, F, H-L, N: katham anava tetprāpte saṃbhava; D: katham anameva tetprāpte saṃbhava; G: katham anava tetprāpte sabhava; M: katham anava teprāpte saṃbhava; conj. by LVP: katham an[enai]va tatprāpte[ḥ] saṃbhava; Tib: ji ltar med. See Translation note. [4] Q: yu///; B, J, N: yuktyunu°; C: puktyunu°; D: yuktyenu°; A, E, H, I: yukatyanu°; F: yuktatyanu°; G: yu≈tyanu°; K: yukutyanu°; M: yuktyanutpā° [5] Q: ///jñāmātratvāt [6] F: abhipraya [7] H: syāṭh [8] A, E, F, H, L: anupitvād; K: anūpitvād [9] I: prāpti [10] D: nāsthi [11] P: taṭ*(pr)ạ̄[1]°; A-C, E-N: tatprāpta°; em. by LVP (silently) [12] P: t(y) (the preceding *akṣara* is damaged); D: it [13] P:

F3r न[1] युक्तम्। प्राप्तफलो[2] ऽयं[3] भिक्षुरित्य् अपि[4] प्राप्त्यभ्युपगमात्[5] ॥

§11. प्राप्यशब्दस्य[6] चापेक्ष्यशब्दपर्यायत्वात्[7]। प्राप्यार्थस्यैव[8] आचा-
E3r C4r र्यनागार्जुनेन[9] प्रतीत्यशब्दस्य[10]

(et)ạ[1]; A, C, E-N: adād; B: atad; em. by LVP (silently)

[1] A, E, H, I: na yu [2] P: Ø; E, H, I, L: prāptya° [3] A: ya; I: om. [4] Em. by LVP (silently): atrāpi; LVP's emendation ostensibly based on Tib which attests ’*dir* (G, N, P) and ’*di la* (C, D). Tib: n.e. api. [5] A, E, F, H, L: prāptyatyupagamāta; B-D, J, M, N: prāptyatyupagamāt; G: prāptyutyupatamāt; K, I: °māta; em. by LVP (silently) [6] D: prāptośabdasya [7] I: capekṣa°; A, B, E, F, J-L: capekṣya°; C, G, M: capakṣya°; H: capekṣe°; N: capekṣyaśabdasyacapekṣyaparyāyatvāt; em. by LVP (silently) [8] Q: prāptyarthasya caiva; D: prārppyarthasyaiva; A, E, H: prāpyārthasyeva; I: prāpyārthasyava; em. by LVP: prāptyarthasyaiva. See Translation note. Tib: phrad nas zhes bya ba’i sgra yang ltos nas zhes bya ba’i sgra’i rnam grangs yin pa’i phyir dang | rten cing ’brel par zhes bya ba’i sgra ni | … zhes slob dpon klu sgrub kyis kyang phrad nas zhes bya ba’i don nyid du zhal gyis bzhes pa’i phyir ro ‖. LVP (PsP_L 9, n. 2) reconstructs the Skt of Tib’s *phrad nas zhes bya ba don nyid du* as *prāpyetyarthasya eva* but the translators have on occasion in this section taken the liberty of adding *zhes bya ba* for the sake of clarity; cf., e.g., earlier on in this same sentence where *prāpyaśabdasya* has been translated as *phrad nas zhes bya ba’i sgra* and *apekṣyaśabda°* has been translated as *ltos nas zhes bya ba’i sgra*; cf. also the following paragraph’s *pratītyasamutpādaśabdayoḥ*, which has been translated as *rten cing ’brel par zhes bya ba dang ’byung ba zhes bya ba’i sgra gnyis*. [9] B-N: ācāryāryanāgārjunainaṃ; A: ācāryāryanāgārjunenaṃ; em. by LVP (silently): ācāryāryanāgārjunena; Tib: slob dpon klu sgrub kyis kyang. [10] A: pratitya°; H: pratīta°

तत्[1] तत्[2] प्राप्य[3] यद्[4] उत्पन्नं[5] नोत्पन्नं[6] तत्[7] स्वभावतः[8] । Q2v
इत्य् अभ्युपगमाद्[9] दूषणम्[10] अपि नोपपद्यत[11] इत्यपरे[12] ॥

§12. यच् चापि स्वमतं[13] व्यवस्थापितम्[14]

किं तर्हि[15] । अस्मिन् सतीदं[16] भवत्य्[17] अस्योत्पादाद्[18] इदम्[19] J4r I4v
उत्पद्यत[20] इतीदम्प्रत्ययतार्थः[21] प्रतीत्यसमुत्पादार्थः[22]

PsP_L 10 इति तदपि नोपपद्यते। प्रतीत्यसमुत्पादशब्दयोः[23] प्रत्येकम्[24] अर्थ- G4r
विशेषानभिधानात्[25] तद्व्युत्पादस्य[26] च विवक्षितत्वात्[27] ॥ N4r

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[1] M: ta [2] Q: Ø; A, E, F, H, I, K, L: ta; M: hat [3] Q: Ø; A, E, F, H, I, K, L: pya; C: pāpya [4] Q: Ø; N: yad yad [5] Q: Ø; A, E, F, H, I, K, L: utpanna [6] Q: ///tpannan; A-C, E-N: om.; conj. by LVP: [notpannaṃ]. The verse-half (= YṢ 19ab) is repeated in §13. [7] Q: tat tat; D: tet [8] D: svābhāvat [9] C, M: atyupagapagamād; D: atyupamāt; F: atyupa°; G: utyupagapagasād; I: ebhyupa° [10] H: dūyaṇam; I: dūṣaṇaṃm; M: duṣ°; conj. by LVP: [tato] dūṣaṇam; Tib: des na skyon [11] A, E, F, K, L: nāpapadyata; C, G, J, M: papadyate; H: nāpapayata; N: padyate; em. by LVP (silently) [12] F: ityepare [13] N: svematam̩ [14] I: vevasthāpitam [15] A, C-N: tarjy; em. by LVP (silently) [16] A, B, E, F, H-L: saṃtīdaṃ; C, G, M, N: santi; F: saṃtidaṃ; em. by LVP (silently) [17] D: bhevati [18] P: (a)+(y)+(t)°; Q: asyaivotpādād; A, E, H, L: asyet°; F, K: asyat°; N: asyotpādad; Tib: 'di skyes pa'i phyir [19] P: [2](m); A-C, E, F-N: im; em. by LVP (silently) [20] A, E, H: upadyata; I: upayeta [21] A: itidaṃpratyaya°; B, D: °tārthaṃ; C, G, J, M, N: °tārtham; E, F, H, I, K, L: °tārtha; em. by LVP (silently) [22] E, H, I: °thaṃ [23] D: °śabdaryāḥ [24] C, G, J, M, N: pratyakam [25] A-C, E-N: °viśeṣānavidhānāt; D: viśeṣānāṃvadhānāt; em. by LVP (silently) [26] A, E, F, H, I, K, L: tadyu°; M: tatmutpādasya [27] Q: vivakṣi///; C, G, J, M, N: vivarjitatvāt; D: vivarj(?)itatvāt; em. by LVP: vivakṣitatvāt. LVP (PsP_L 10, n. 1) records, "Mss. *vivarjitatvāt*," but Cambridge (= L) clearly reads *vivakṣitatvāt*; Tib: *brjod par 'dod*

§13. अथापि[1] रूढिशब्दं[2] प्रतीत्यसमुत्पादशब्दम्[3] अभ्युपेत्यारण्ये-
तिलकादिवद्[4] एवम्[5] उच्यते। तदपि नोपपन्नम्[6]। अवयवार्थानु-
L3v गमस्यैव[7] प्रतीत्यसमुत्पादशब्दस्याचार्येण[8]

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pa'i phyir. De Jong (1978: 29) argues: "In spite of T read as Mss. and R. Candrakīrti accuses Bhāvaviveka of not having analysed the expression *pratītyasamutpāda*." Ms D's (= de Jong's ms R's) *j* of *vivarjitatvāt* is, however, somewhat strangely formed, unlike the more typical *j* found, e.g., in *jāti*, *jarā*, etc., of D's fol. 3r, line 2. Given that *j* and *kṣa* are often confused in Nepalese-script mss, D's *j* of *vivarjitatvāt* could be the mangled remains of a *kṣa*, to which a superscribed *r* has been added. Although ms J recorded *vivarjitatvāt*, ms L, also descended from ms λ, read and copied *vivakṣitatvāt*, as did ms B which descends, together with ms λ, from ms κ. I think it can further be assumed that Candrakīrti asserts that an analysis was intended by Bhāviveka because Bhāviveka commenced his discussion of the compound *pratītyasamutpāda* with the presentation of two different *analyses* of the compound.

1 Q: Ø **2** Q: ///ḍhi°; D: ruti°; I: rūnḍhi° **3** H: °śabdayom; I: pratīsamupādāśabdam **4** A, E, L: atyupetyāraṇyetitisakādivad; B: abhyupetyāraṇyetitilakādivad; C, M: apyupetyārathetitilakādivad; D: atyupetyāraṇyetitilekādivad; F, K: atyūpetyāraṇyetititsakādivad; G: apyayetyārathetitilakādivad; H: atyuyetyāraṇyetitisakādivad; I: atyutyāraṇyotitisakādid; J, N: apyupetyāraṇyetitilakādivad; em. by LVP (silently) **5** Q: *tta* in the upper margin and an insertion-point 'x' after the *akṣara va* of *°āraṇyetilakādivad* appear to indicate the reading *tad evaṃ*; B: eyam; Tib: de skad du (n.e. tad) **6** A: nāpapannem; C, D, E, G-J, L, M: nopapannem; F, K: nopapattem; N: nopannem; em. by LVP (silently) **7** A, B, E, H-J, L, N: °gatasyaiva; C, G, M: avayavārthānagatasyaiva; D: evayavārthānugatasyaiva; F: avayavārthāmūgatasyaiva; K: avayavārthamūgatasyaiva; PsP$_L$: avayavārthānugatasyaiva **8** P: pratītyasamutpādasyā°; A, E, H, K, L: pratītyasamutpādasyācāryaṇa; B-D, F, G, J, N: pratītyasamutpādasyā°; I: pratītyasamutpādasyācārjyena; M: pratītyasamutpādasyāvāryeṇa;

तत् तत्[1] प्राप्य यद्[2] उत्पन्नं नोत्पन्नं[3] तत् स्वभावतः।

इत्य् अभ्युपगमात्[4] ॥

§14. अथ[5]

अस्मिन्[6] सतीदं[7] भवति[8] ह्रस्वे[9] दीर्घं[10] यथा सति।

इति[11] व्याख्यायमानेन[12] ननु[13] तद् एवाभ्युपगतं[14] भवति[15] ह्रस्वं[16] K4r A3v
प्रतीत्य[17] ह्रस्वं[18] प्राप्य[19] ह्रस्वम्[20] अपेक्ष्य[21] दीर्घं[22] भवतीति।
ततश्च[23] यदेव[24] दूष्यते। तद् एवाभ्युपगम्यत[25] इति न युज्यते इत्य् M3v H4r

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PsP$_{L}$: pratītyasamutpādasya ācāryeṇa; Tib: rten cing ’brel par ’byung ba’i sgra ni slob dpon

1 A, I: tan 2 I: d 3 A: om. 4 A, D, E, F, H, L: etyupa°; B, M: atyupa°; K: ebhyupa°; N: abhyupamāt; em. by LVP (silently) 5 Q: n.e. atha; A, E, F, H, I, K, L: atho; Tib: ci ste 6 P: asmina; A, E, F, H, I, K, L: smiṃ 7 A: satidaṃ; E: satīṃdaṃ; F: satīndaṃ; H: sayīṃdan; I: saṃtīdan 8 A, E: ntavati; D, F: bhavatī; H, I: tavati 9 D: sva 10 G, I: dīrga 11 A: i; G: ti 12 P: khyāyamānena, *vyā* appears to have been erased 13 P: tu; A-E, G-N: nutu; F: tūtu; em. by LVP (silently); Tib: ci ste … zhes bya bas ’chad par byed pas ni thung ngu dang phrad cing thung ngu la brten te | thung ngu la ltos nas ring por’gyur ro zhes de nyid khas blangs par ’gyur ro 14 F, M: evātyupa°; I: evaḥbhyu° 15 A, E, H, I: bhavatā; F, K: bhavatī; L: bhavatī(?) 16 A, E, F, H, I, K, L: om. 17 Q: pra///; A, E, F, H, I, K, L: om.; N: pratībya 18 Q: Ø 19 Q: Ø; D: prāpye; C, G, M: repeat hrasvaṃ prāpya; Tib: thung ngu dang phrad cing thung ngu la brten (reverses hrasvaṃ pratītya hrasvaṃ prāpya) 20 Q: ///m 21 A, E, F, I, K: epekṣya; H: epyakṣya; L: epekṣyaṃ 22 A, C, E-N: dīrgha; em. by LVP (silently) 23 Tib: n.e. ca 24 Tib: n.e. eva 25 D, M: evātyu°; F: evotyu°; I: evābhapagameta; N: °gamya

अलं[1] प्रसङ्गेन[2] ॥

§15. तदेवं[3] हेतुप्रत्ययापेक्षं[4] भावानाम्[5] उत्पादं[6] परिदीपयता भग-
B4r वता[7] अहेत्वेकहेतुविषमहेतुसम्भूतत्वं[8] स्वपरोभयकृतत्वं[9] च[10] भा-
वानां[11] निषिद्धं भवति[12]। तन्निषेधाच्[13] च[14] सांवृतानां[15] पदार्थानां[16]
I5r C4v यथावस्थितं[17] सांवृतं[18] स्वरूपम् उद्भावितं[19] भवति। स[20] एवेदानीं[21]
सांवृतः[22] प्रतीत्यसमुत्पादः स्वभावेनानुत्पन्नत्वाद् आर्यज्ञानापेक्षया[23] PsP$_L$ 11
नास्मिन्[24] निरोधो[25] विद्यते यावन्[26] नास्मिन्[27] निर्गमो[28] विद्यत[29]

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[1] A, E, F, H, I, K, L: anaṃ [2] I: prasargena [3] Tib: de'i phyir de ltar na 'dir ⁘ tad evaṃ [4] A, E, H, I, K: °āpekṣyaṃ; C, M: hetupāpakṣaṃ; G: hetupāyakṣaṃ [5] A, H: bho° [6] A: utpodaṃ [7] A, E, F, H, I, K, L: bhagavetā [8] G: ahetvekehetu°; H: °viṣamahetusabhū°; J: °viṣamehetu°; Tib: rgyu med pa nyid dang | rgyu gcig pu nyid dang | mi mthun pa'i rgyu las byung ba nyid [9] A: svaparobhayakṛṃtatve; B, C, E, G-N: °kṛtatve; D: kṛtetvaṃ; F: svaparābhayakṛtatve; em. by LVP (silently) [10] A-N: va; em. by LVP (silently) [11] Q: bhāvānā; E: bhāvātā; A, F, H, I, K, L: bhāvānā [12] A, E, H, I, K, L: bhevati [13] A, E, F, H, K, L: °ṣedhā; I: tantiṣedhā [14] A, C-I, L-N: va; em. by LVP (silently) [15] C, J, M, N: sāvṛ°; G, I: sāvṛtānā [16] G, H, I: °nā [17] Q: yath///; F: yathāvasvitaṃ [18] Q: Ø [19] A, E, L: uhāvitaṃ; F: uhārvitaṃ; H: umuhāvitaṃ; M: utbhā° [20] I: su [21] C, J: eva°; D: evedānāṃ; A, E, I: evedānī; G, M: evadānī; N: evadānīn [22] I: savṛtaḥ; A-C, E-H, J-M: saṃvṛtaḥ; D: sāṃvṛteḥ; N: samvṛtaḥ; em. by LVP (silently) [23] A, E, K, L: ārdya°; H: ārdyajñānāpyekṣayā; I: ārdyajñātāpekṣayā [24] D: nosmin; M: nāsmi [25] M: rodho [26] C, F, G, J-M: yāva; N: om.; em. by LVP (silently) [27] D: nosmin; K, L: nāsmi; N: om. [28] D, K: nirgamā; N: om. [29] N: om.

इत्य् अनिरोधादिभिर्[1] अष्टभिर्[2] विशेषणैर्[3] विशिष्यते[4]। यथा[5] च[6] J4v
निरोधादयो[7] न सन्ति प्रतीत्यसमुत्पादस्य[8]। तथा सकलेन[9] G4v P3r
शास्त्रेण[10] प्रतिपादयिष्यति[11]। अनन्तविशेषणसम्भवे[12] ऽपि[13] प्रती-
त्यसमुत्पादस्याष्टानाम्[14] एवोपादानम्[15] एषां[16] प्राधान्येन[17] विवादा-
ङ्गभूतत्वात्[18] ॥ F3v

§16. यथावस्थितप्रतीत्यसमुत्पाददर्शने[19] च[20] सत्यार्याणाम् अभि-
धानाभिधेयादिलक्षणस्य[21] प्रपञ्चस्य[22] सर्वथोपरमात्[23] प्रपञ्चानाम्[24]

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[1] P: anni°; A, C-E, G, J-L, N: anirodhādibhin; B: anirodhādibhirn; F: enirodhādibhin; H: aniradhedibhin; I: anīro°; M: a≈irodhādibhin; em. by LVP (silently) [2] A, C, E-L: aṣṭabhi; M: aṣṭābhi [3] A, E, F, H, I, K, L: °ṣaṇai [4] Q: vviśeṣyate [5] Tib inserts the word explanation block that appeared earlier in Skt (§5) immediately before this sentence beginning with *yathā ca*. [6] A-N: va; em. by LVP (silently); Tib: n.e. ca [7] A, E, F, H, I, K, L: °dayā [8] A, E, F, J, H, K, L, N: pratīta°; I: pratita° [9] A-C, E-N: sakale; em. by LVP (silently) of *sakale* to *sakala*, interpreted as the initial element of the compound *sakalaśāstreṇa* [10] Q: śāstre, with a small 'x' inserted between *stre* and the next *akṣara pra*; a *ṇa akṣara* is, however, not written in the margin [11] Q: pratipādayiṣ///; D: pratipratipādayiṣyati [12] Q: ///ṇasambhave; A-C, E-M: °viśeṣeṇa°; D: ananteviśeṣeṇa°; N: °viśeṣoṇa°; em. by LVP (silently) [13] A, E, F, I, K, L: yi; H: ya [14] B: °āṣṭānās; F, H: °āṣṭānom; N: °āṣṭonām [15] A-N: evā°; em. by LVP (silently) [16] Tib: di dag kho na ⁘ eṣāṃ [17] A: prathānona; I: pradhānyana [18] A, E, F, H, I, K, L: vivādāgabhū°; C, G, M: virādāṅga°; N: virādānam eṣāṃ pradhānyona vicādāṃgabhūtatvāta; em. by LVP (silently) [19] P: °pratīsamutpāda°; Q: °samutpādarśane; A, E, F, I, K, L: °samutpādarśanena; B, C, G, J, M, N: °samutpādadarśanena; H: yathāpasthi...nena; em. by LVP (silently) [20] A-C, E-N: om.; PsP$_{\mathrm{L}}$: om.; Tib: n.e. [21] Q: abhidhānābhidheyalakṣaṇasya; A-C, E-N: om. abhidhāna; PsP$_{\mathrm{L}}$: om. abhidhāna; Tib: brjod bya dang rjod

E3v उपशमो ऽस्मिन्निति स एव प्रतीत्यसमुत्पादः[1] प्रपञ्चोपशम[2]
N4v इत्युच्यते। चित्तचैत्तानां[3] च[4] तस्मिन्न्[5] अप्रवृत्तौ[6] ज्ञानज्ञेयव्यवहार-
निवृत्त्या[7] जातिजरामरणादिनिरवशेषोपद्रवरहितत्वाच्[8] छिवः[9]।
K4v L4r यथाभिहितविशेषणस्य[10] प्रतीत्यसमुत्पादस्य[11] देशनाक्रियया ईप्सि-
ततमत्वात्[12] कर्मणा निर्देशः[13] ॥

H4v I5v **§17. अनिरोधमनुत्पादमनुच्छेदम् अशाश्वतम्।**

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byed dang | mtshan nyid dang mtshon bya la sogs pa. See Translation note. [22] N: prapañca: Tib: spros pa rnams ⁘ prapañcasya [23] E, H, I: °paramātā; M: °thopamāt [24] A: prapañconām; B, C, E, F, H, J, L-N: prapaṃcovām; G, I: prapañcāvām; K: prapaṃcocām; em. by LVP (silently)

[1] N: pratīsamutpādaṃḥ [2] A, E, F, G, I, K, L: prapañcā°; H: prapaṃcā° [3] Q: °caittān///; A-M: °caityānāṃ; N: °caityānāñ; em. by LVP (silently) [4] Q: Ø; A: cetī; B, C, E-N: ce; em. by LVP (silently) [5] Q: Ø; E, F, H, I, L: tasmint; K: tasmitt [6] Q: Ø; J: apravṛtto [7] A: °jñeyevyavahāraṇivṛtte; B, F, K: °jñayavyavahāranivṛtye; C, G, J: °jñayavyavahāranivṛtyo; D: °jñayavyavahāranivṛtyā; E, H: °jñeyevyavahāraṇivṛtye; I: °jñeyevevahāraṇivṛttau; L: °jñayavyavahānanivṛtye; M: °tto; N: °nivṛtyo; em. by LVP (silently): °nivṛttau; Tib: shes pa dang shes bya'i tha snyad log pa'i sgo nas [8] A: °rahitotyā; E, I, K: °rahito | tyā; F: °ādininavaśeṣopudravarahitotvāc; G: °ādinivaravaśeṣo°; H: °rahitāṃ | tyā; L: °rahitoḥtyā; N: °rahitattvon; Tib adds *na ba* after its translation for *jarā* [9] A: chivavaṇa; C, G, J, M: chiva; E, F, K, L: chivaṇa; H: chivaṇaṃ; I: chivana [10] A, E, F, H, I, K, L: °viśeṣaṇayā; D: yathābhihite° [11] F: om. pratītyasamutpādasya deśanākriyayā īpsitatamatvāt karmaṇā nirdeśaḥ || anirodham anutpādam anucchedam aśāśvatam | anekārtham anānārtham anāgamam anirgamam || yaḥ; N: °samupā [12] A, C-E, G, H, J-N: ipsi°; I: ipsitasatvāt; em. by LVP (silently) [13] G: nideśaḥ

अनेकार्थम् अनानार्थम्[1] अनागमम् अनिर्गमम्[2] ॥

यः प्रतीत्यसमुत्पादं[3] प्रपञ्चोपशमं[4] शिवम्[5] ।
देशयामास[6] सम्बुद्धस्[7] तं[8] वन्दे[9]

PsP$_{L}$ 12 **इति[10] ॥**

यथोपवर्णितप्रतीत्यसमुत्पादावगमाच्[11] च[12] तथागतस्यैवैकस्या- B4v A4r C5r
विपरीतार्थवादित्वं[13] पश्यन् सर्वपरप्रवादांश् च बालप्रलापान्[14] D3r M4r

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[1] M: anārtham [2] N: arggamamạ [3] M, N: °da [4] P: prapañcopasamamạ; Q: copaśamamạ; A: prayavopaśama; E: prayavopa°; F: prapamạcā°; G: prayamạco°; H, L: prayaco°; I: prayacopaśama; K: prapaco° [5] Q: Ø [6] Q: ///sa; A, E, H, I, K, L: deśayāsa; F: daśayāsa; N: deśayāmā [7] E, F, H, I, K, L: saṃbuddhaṃs [8] A, E, I: tuṃ [9] A, E, F, H, I, K, L: saṃvaṃddha; em. by LVP (silently): deśayāmāsa saṃbuddhas taṃ vande vadatāṃ varam, obviously on the basis of Tib's spros pa nyer zhi zhi bstan pa ‖ rdzogs pa'i sangs rgyas smra rnams kyi ‖ dam pa de la phag 'tshal lo ‖. *vadatāṃ varam* appears in the Skt mss only at the end of the following sentence; it is also attested there in Tib. The Tibetan translators included *smra rnams kyi* ‖ *dam pa* here in the verse because, unlike in Skt, where *vadatāṃ varam* follows *vande*, *smra rnams kyi* ‖ *dam pa* appears before *phyag 'tshal lo*. Skt *vadatāṃ varam* merely completes the quotation; the Tib verse could hardly have been left without the phrase preceding *phyag 'tshal lo*. [10] PsP$_{L}$: om. [11] Q: yathopavarṇṇina°; B: yathopavanīta°; C, G, J, M, N: yathopavaṇita°; I: °prātītyasamutpādāgamāc [12] D: vate; Tib: n.e. ca [13] A, E, F, H, K, L: tathāgatasyevai...ditva; D: tathāgatasmaivaikasyāpiparī°; C, G, J, M: °voditva; I: °ditvā; N: °tva; em by LVP (silently) [14] F: °pon; N: pralopān

इवावेत्यातीव[1] प्रसादानुगत[2] आचार्यो भूयो भगवन्तं विशेषयति[3] –

वदतां[4] वरम्॥

इति॥

G5r J5r §18. अत्र[5] च[6] निरोधस्य[7] पूर्वं[8] प्रतिषेध[9] उत्पादनिरोधयोः[10] पौर्वापर्यव्यवस्थायाः[11] सिद्ध्यभावं[12] द्योतयितुम्[13]। वक्ष्यति[14] हि –

पूर्वं[15] जातिर्[16] यदि भवेज्[17] जरामरणम्[18] उत्तरम्[19]।
निर्जरामरणा जातिर्[20] भवेज्[21] जायेत[22] चामृतः[23]॥

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[1] A, E, H, I, K, L: imāvityā°; B, J, N: imāvetyā°; C, G, M imāvatyā°; F: isāvityā°; em by LVP (silently) [2] D: pramā°; F, K: prāsā° [3] I: viṣayeti [4] A, E, F, H, K, L: varatāṃ; C, G, M: varatām; D: vadatom; I: varatās [5] I: atta [6] A, E, F, H, I, L: va; Tib: n.e. ca [7] F: nitodhasya; I: nirādhasya [8] F: pūrva [9] I: pratiṣpedha [10] I: utpādatiro° [11] Q: pau///ḥ; C, G, J, M: paurvāparyavasthāyāḥ; D: yaurvāparyavya°; N: paurvvāparyyavasthāyāḥ; em. by LVP (silently): paurvāparyāvasthāyāḥ, apparently overlooking Cambridge's (= ms L's) paurvāparyavyavasthāyāḥ; Tib: rnam par gzhag pa [12] A, F: siddhābhāva; G: siddhā°; E, H, I, K, L: °va; Tib: n.e. siddhi (snga phyi'i rnam par gzhag pa med par bstan pa'i phyir ∵ paurvāparyavyavasthāyāḥ siddhyabhāvaṃ dyotayitum) [13] F: jyo°; H: dyotata itum; I: dyetayituṃ [14] P: ⊗; Q: vakṣati; C, G, M: vati; D: vivakṣyati [15] A-N: pūrva; em. by LVP (silently) [16] F: tatir; K: tātir [17] D: hevaj; M: ≈avej [18] A, E, H, I, K, L: jārā°; D: jarāmeraṇam [19] P: untaraṃ; A, E, F, H, I, K, L: uttamaṃ; C, G, J, M, N: om.; em. by LVP (silently) [20] D: jotir; A, E, F, H, I, L, M: jati [21] P: bhave [22] Q: jāyet; D: jāyate; H: jayata; N: jāyeka [23] A, E, F, H, I, K, L: vāmṛtavā; B, D, G, J, M, N: vāmṛta; em. by LVP

इति। तस्मान् नायं[1] नियमो[2] यत् पूर्वम् उत्पादेन[3] भवितव्यं[4] पश्चान्[5] निरोधेनेति[6] ॥

§19. इदानीम्[7] अनिरोधादिविशिष्टप्रतीत्यसमुत्पादप्रतिपिपादयिष-
योत्पादप्रतिषेधेन[8] निरोधादिप्रतिषेधसौकर्यं[9] मन्यमान[10] आचार्यः Q3r
प्रथमम् एवोत्पादप्रतिषेधम्[11] आरभते[12]। उत्पादो हि[13] परैः[14] परि-
कल्प्यमानः[15] स्वतो वा[16] परिकल्प्येत[17] परत[18] उभयतो[19] ऽहेतुतो[20] I6r

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[1] A, E, F, H, I, K, L: tāyaṃ [2] A: ti; E, H, I: ni [3] D: utpādeva; I: utpādyana [4] A: bhavitavitavya; E, F, H, I, K, L: °vya [5] A-C, E-L, N: yaścān [6] P: virodheneti; F: nironati, I: nirodhyena iti; K, L: °nati [7] A, E, F, H, I, K, L: idānim; M: idānīma [8] A, E: °viśiṣṭe-pra...prativipādapiṣayā ‖ ut°; B: °viśiṣṭepra...pādaṃprativipādayiṣayā ‖ ut°; C, G, J, L-N: °viśiṣṭepra...prativipādayiṣayā ‖ ut°; D: °prativi-pādayiṣayā ‖ ut°; F: °viśiṣṭepra...prativivādayisa (space) ut°; H: °vi-śiṣṭepra...prativipādapiṣayā ‖ utpādapratiṣedhaṃna; I: viśiṣṭepratitya-samutpādayiṣayā ‖ utpāda pratiṣyedhena; K: °viśiṣṭepra...prativivā-dayisa ‖ ut°; em. by LVP (silently) [9] P: °(p).ạtiṣe(dh).°; A-C, E, H-L: °pratiṣedhesaukaryaṃ; F: nirodhānipratiṣedhesaukayaṃ; G, M: °pratiṣedhesaukarya; N: as A, °karyyam; em. by LVP (silently) [10] P: [1]nyạ°; D: yanya° [11] P: ⊗; A, D, E, F, H, I, K, L: evāt°; Tib: n.e. eva [12] H: ārabhyate [13] Tib: yang [14] D: paraṃḥ [15] A, E, F, H, I, K, L: parikalpāmānaḥ; C: parikalp(?)yamānaḥ; G: parikalpa-mānaḥ; M: parikasyamānaḥ [16] D: vo [17] Q: parikalpita; A: pari-kalota; E, F, H, I, K: parikalpota; G: parikalpyata; M: parikalpeta; PsP$_L$: parikalpyeta; de Jong (1978: 29) emends to *parikalpyate* because PsP$_L$'s following *parikalpyeta* (PsP$_L$ 12.12) reads *parikalpyate* in D. The optative, however, is employed by Candrakīrti in other sentences with a similar structure, see, e.g., PsP$_L$ 138.1-2 (cp. Tib P 52b8) and PsP$_L$ 390.13-391.2. Only when the first alternative is taken up for discussion is the present passive employed; see PsP$_L$ 391.2-3 and PsP$_L$ 340.15-16. [18] A, E, H, I: para; C, D, G, J, N: para-te; M: rate [19] Q: vobhayato vā (Q incorporates a *vā* after both

वा परिकल्प्येत[1] सर्वथा[2] च[3] नोपपद्यत[4] इति निश्चित्याह[5] –

न स्वतो नापि परतो न[6] द्वाभ्यां नाप्य्[7] अहेतुतः[8]।
K5r H5r उत्पन्ना जातु विद्यन्ते[9] भावाः[10] क्वचन[11] केचन[12]॥ [MMK 1.1] PsP_L 13

N5r §20. तत्र जात्व् इति[13] कदाचिद्[14] इत्य् अर्थः[15]। क्वचनशब्द[16] आधारवचनः[17] क्वचिच्छब्दपर्यायः। केचनशब्द[18] आधेयवचनः[19] केचि-

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parataḥ and *ubhayataḥ*); C, G, J, M, N: ubhayo **20** C, E-N: ’rhatuto; em. by LVP (silently)

1 Q: parikalpyet; A, E, H, I: parikalpāta; D: parikalpyate; M: parikalpeta; Tib: rtog; de Jong (1978: 29) accepts D’s reading. **2** A, E, H, I: savathā **3** Q: pi; A, E, F, H, I, K, L: va; Tib: n.e. ca **4** F, K: topapadyate; I: °dyateḥ **5** B: niścityetyāha; A, E, F, H, I, K, L: niścityātyāha **6** A, E, F, H, I, K, L: va **7** A, E, I: vāṣy; F, K: cāpy; H: cāṣy **8** C, G, M: ahetutar; D: ahetu **9** F, K: vidyate **10** P: bhạ̄(v)ạ̄+; Q: bhā/// **11** P: (kv)ạcanạ; Q: Ø; A, E, H, I: kvarana; D: kvacena; M: kacata **12** P: +e[2]; Q: Ø; A: ketvana **13** A, E, H, I: i **14** P: Ø; A: kadavid; E, I: kadāvid; C, G, J, N: kādāc; M: kādāv **15** P: +(th).(ḥ); A, E, F, H, I, K, L: artha **16** D: kvacena° **17** P: ⊗; D: °vacanā; G: °vacana **18** P: Ø; C, G, J, M, N: om.; F: kecata°. P’s lacuna begins with and includes the *akṣara ra* in *ādhāravacanaḥ* and ends with, but does not include, the *akṣara yaḥ* in either *kvacicchabdaparyāyaḥ* or *kecicchabdaparyāyaḥ*. There is space in the lacuna for only 10 *akṣara*s, which could mean that P’s scribe committed the same mistake that ms J’s scribe did, i.e., he dropped *kecanaśabda ādheyavacanaḥ kecicchabdaparyāyaḥ*; alternatively, his eye may have jumped, probably while he was writing *ādhāravacanaḥ*, to the *vacanaḥ* belonging to *ādheyavacanaḥ*. LVP places *kecanaśabda ādheyavacanaḥ kecicchabdaparyāyaḥ* in square brackets in his edition and supports his conjecture with reference to Tib and to the fact that *kecana* is glossed in the Tib of the ABh (cf. PsP_L 13.2 and n. 1); he appears to have overlooked that *kecanaśabda* and *ādhecavacanaḥ* (sic) are attested in Cambridge (= ms L). L’s scribe, likely due to an eyeskip or

च्छब्दपर्यायः[1] । ततश् चैवं[2] सम्बन्धः[3] – नैव[4] स्वत[5] उत्पन्ना[6] जातु[7]
विद्यन्ते[8] भावाः क्वचन[9] केचन[10] । एवं प्रतिज्ञात्रयम्[11] अपि योज्यम्॥ E4r C5v L4v B5r

§21. ननु[12] च नैव[13] स्वत उत्पन्ना इत्य् अवधार्यमाणे[14] परत[15]
उत्पन्ना[16] इत्यनिष्टं प्राप्नोति। न[17] प्राप्नोति[18] । प्रसज्यप्रतिषेधस्य[19] F4r
विवक्षितत्वात्[20] परतो ऽप्य् उत्पादस्य[21] प्रतिषेत्स्यमानत्वात्[22] । यया G5v
चोपपत्त्या[23] स्वत उत्पादो न सम्भवति[24] । सा

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two, then wrote *kvacichabdaparyāyaḥ* (sic) as the final compound (he continued on with *tataś caivam*). [19] P: Ø, see previous note; A, E, H, I, L: ādheca°; C, G, J, M, N: om.; F, K: ādhecanacataḥ; conj. by LVP: ādheyavacanaḥ, see previous note.

[1] P: ⊗, the sole visible *akṣara yaḥ* might belong to the previous *kvacicchabdaparyāyaḥ*; A, B, E, F, H, I, K, L: kvacichabda°; C, G, J, M, N: om.; conj. by LVP: kecicchabdaparyāyaḥ; see the previous two notes. [2] Tib: n.e. ca [3] E, F, I, K, L: °dha [4] Tib: n.e. eva [5] P: Ø; D: śvata; F: sva [6] A: utpanā; F: ujyamṇā; K: utyamṇā [7] P: (jā)[1]; A, C, E-L, N: tu; M: nu; em. by LVP (silently) [8] A, E, H, I, K: vidyate [9] A, E, H, I, N: kvacane [10] N: cana [11] P: Ø; A, E, F, H, I, K, L: °tayam; D: pratijñātuyam [12] D: nenu; F: tanu [13] A, F, H, I, K, L: neva; E: neca [14] P: avadhāryamāṇa; A-C, E-H, K, L-N: eva°; I: °dhārjyayamāṇe; J: °māne; em. by LVP (silently) [15] M: para [16] D: utpanno [17] Q: Ø [18] Q: Ø [19] P: [5](ṣ)edhasya; Q: ///jya°; A, C, E, F, H, J-M: prapajya°; D, G: pravajya°; I: praparjya°; N: praṣajya°; em. by LVP (silently) [20] P: viva(kṣ).[2]; D: vivejitatvāt [21] P: Ø; A, E, F, I, K, L: °sye; C: utpyā(?)dasya; G: utpyādasya; H: °pādase [22] A, E, F, H, I, K, L: pratiṣatsya°; C, G, M: pratimedhatsya°; D: pratiṣaitsya°; J, N: pratiṣedhatsya°; em. by LVP (silently); Tib: 'gog par 'gyur [23] P: c(o)[3]; A, E, F, H, I, K, L: cāpapastyā; B: cā°; C: cāpe°; D: cāpayatyā; G: cāyepatyā; J, N: cāpapatyā; M: cāpetyā; em. by LVP (silently); Tib: n.e. ca [24] A, E, F, I, K, L: sabhavati; H: cabhavati

A4v J5v तस्माद्[1] धि तस्य[2] भवने[3] न गुणो ऽस्ति कश्चिज् जातस्य जन्म[4]
पुनर् एव[5] च[6] नैव[7] युक्तम्[8] ॥

P3v इत्यादिनावसेया[9] ॥ PsP_L 14

§22. आचार्यबुद्धपालितस्[10] त्वाह –

न[11] स्वत उत्पद्यन्ते भावास् तदुत्पादवैयर्थ्याद्[12] अतिप्रसङ्ग-
I6v M4v दोषाच्[13] च[14]। न[15] हि[16] स्वात्मना[17] विद्यमानानां[18] पदार्थानां[19]

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[1] I: tasata [2] P: Ø; D: tesya [3] A: bhavaine [4] P: Ø; D: jalpa [5] P: Ø; A, E, F, H, I, K, L: ava; D: eve [6] H, M: va [7] P: (n).[1]; A-C, E-L, N: nava, M: na; em. by LVP (silently) [8] A, B, E, F, H-L, N: yujyam; C, G, M: pujyam; D: pūjyam; em. by LVP (silently) [9] P: ityādinā 'vaśeyā; Q: ityādinā madhyakāvatārādidvāreṇāvaseyā. *madhyakāvatārādidvāreṇā* is written in Q's lower margin and is followed by the number '3', and an 'x' marking the point of insertion is placed after *ityādinā* (in line 3); A, E, H, L: ityādinā madhyamakāvatārādidvāreśāvameyā; B, F, K: ityādinā madhyamakāvatārādidvāreṇāvameyā; C, J, M, N: ityādinā madhyamavakātārādidvāreṇāvameyā; D: ityādinā madhyamakāvatārādidvāreṇovaseyā; G, I: ityādinā madhyemavakātārādidvāreṇāvameyā; Tib: la sogs pas dbu ma la 'jug pa la sogs pa'i sgo nas nges par bya'o; em. by LVP (silently): ityādinā madhyamakāvatārādidvāreṇāvaseyā. See Translation note. [10] I: ācārjya°; K: ācāryā° [11] H: u [12] P: °vaiyathyāt; A, E, H, I, L: °vaivaryyāt; B: °vaiparyāt; C, J °vaicaryāt; D: tadutpādaparyyāt; F, K, M: °vaivaryāt; G, N: °vaicaryyāt; em. by LVP (silently) [13] Em. with LVP: °doṣāc. P: °doṣā, followed by lacuna; Q: a///; A-C, J, M, N: °doṣān; D-F, H, I, K, L: °doṣāt; G: astiprasaṅgadoṣān [14] Em. with LVP: ca. P, Q: Ø; A-N: om.; PsP Tib: dang; BP Tib: dang; PP Tib: dang [15] Q: Ø [16] Q: Ø [17] P: Ø; A: svātmane; B-N: °no; em. by LVP (silently) [18] A, H, I: vidyamonānāṃ [19] P: Ø; Q: om.; A, E, F, H, I, K, L: om.; D: °ṇāṃ

पुनरुत्पादे[1] प्रयोजनमस्ति। अथ सन्न् अपि[2] जायेत[3] न[4] कदाचिन्[5] न[6] जायेत[7] ॥

इति ॥

§23. अत्रैके[8] दूषणम् आहुः[9] –

तद् अयुक्तं[10] हेतुदृष्टान्तानभिधानात्[11] परोक्तदोषापरिहाराच्[12]
PsP$_{L}$ 15 च[13]। प्रसङ्गवाक्यत्वाच्[14] च[15] प्रकृतार्थविपर्ययेण[16] विपरीत-

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[1] F: °utpādī; K: °utpādi [2] P: Ø; D: epi [3] P: Ø; C, G, I, J, M: jāyate; D: jyayate; N: jāyaya [4] P: Ø; A, E, H, I, L: ta [5] F, K: kadācit; N: kadocin [6] P: (n)a; A, E, F, H, I, K, L: ta [7] A-N: jāya°; em. by LVP (silently) [8] N: atreke [9] P: (ā)+(u)+; A: āṅgas; D: āhas [10] Q: uktam ayuktaṃ; PsP Tib, PP Tib: de ni rigs pa ma yin te (= tad ayuktam) [11] A, E, H, I, L: °dṛṣṭāntātabhidhānāt; B: °dṛṣṭānānabhidhānāt; C, G, M, N: °dṛṣṭāntonabhidhānāt; F: °dṛṣṭāntātebhidhānāt; K: dṛṣṭāntātatidhānāt; em. by LVP (silently) [12] Em. with LVP: °parihārāc. P: paroktad(o)ṣāparihārāt (for *daṇḍa* placement in the mss, see the following note); Q: °parihārāt; A, E, H, I, L: parāktadoṣāparihārāt; B: °parihārāt; C, G, J, M, N: parakta...āt; D: paroktadāṣā...āt; F, K: as A, °rāta. LVP notes that his mss read °*hārāt* and emends to °*hārāc ca* (PsP$_{L}$ 15, n. 6; see next note). LVP emends to *parokta*° silently. [13] Em. with LVP: ca; P, Q: om.; A-N: om.; P and Q: hetudṛṣṭāntānabhidhānāt | paroktadoṣāparihārāt | prasaṅgavākyatvāc ca prakṛtārthaviparyayeṇa, etc. (see diplomatic edition for P's unclear *akṣara*s). A-N with a double *daṇḍa* after *hetudṛṣṭāntānabhidhānāt*; D, J, the L family and N additionally place a double *daṇḍa* after *paroktadoṣāparihārāt* while the rest, excepting G, place a single *daṇḍa* after the compound. LVP (cf. PsP$_{L}$ 14, n. 5) bases his emendation on Tib. See Translation note and Appendix VII. [14] C: esañga°; G: emlaṃtavākyaṃtvāc; M: esaṃga°; [15] Tib: n.e. ca. See Appendix VII. [16] Q: °viparyeṇa; A, E, F, H, I, K, L: °viparyaye, A, E, I, K and L with a blank space after the compound with a line drawn over

साध्यतद्धर्मव्यक्तौ[1] परस्माद्[2] उत्पन्ना[3] भावा[4] जन्मसाफल्याज्[5] जन्मनिरोधाच्[6] चेति कृतान्तविरोधः[7] स्यात्॥

इति[8] ॥

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it, indicating that one or two *akṣara*s are missing (F adds a dot); D: °viparyayaṇa; M: °viparyena

[1] P: °vyakto; A, E: °taddharmattye; B, J, N: °vyakto; C, G: viparītasyadhya...kto; F: viparītasādhātaddhamakko; H: °sādhyatarddharmattaye; I: viparita...dharmmakā(?); K: viparītasadhātaddharmakko; L: °taddharmakto; M: viparītasyadhyatarddhamavyakto. Although LVP (PsP$_L$ 15, n. 2) remarks that his mss attest "°*vyakto*, °*vyaktā*", M and N read °*vyakto* while L reads °*taddharmakto*. He emends to °*vyaktau* (attested by Q and D) noting that Tib *mngon pas* would expect as equivalent *vyakteḥ*. LVP also conjectures *viparīt*[*ārth*]*asādhyataddharma*° on the basis of Tib's *bsgrub par bya ba dang | de'i chos bzlog pa'i don*, a conjecture I am hesitant to accept—even though the PP translation indicates that *artha* stood in PP Skt—given that an assumed loss of the *akṣara* parts *ā* and *rth* is difficult to explain and because one also finds, e.g., at PsP$_L$ 38.12-39.1, the compound *viparītasādhyasādhanavyaktivākyārthaḥ*. One also notes that the author of *LṬ does not appear to have read *artha* between *viparīta* and *sādhya*: *prasaṅgetyādi sāphalyād ityantam ekaḥ pakṣaḥ prasaṅgaviparyayeṇa viparītasya sādhyasya vyakti*[*r*] *niṣpattiḥ* (cf. Yonezawa 2004: 121, 131 [fol. 1b6]). The appearance of *don* in PsP Tib is apparently the result of the translators having quoted directly from PP Tib. [2] D: parasmāhaṃ; F: panaspād [3] A-F, H-N: utpanno; G: utpano; em. by LVP [4] D: hāvā [5] C, J: jatma°; M: janmasāhalyāt; N: °sāphatyāt [6] P: jañavir(o)dhā̤[1]; Q: Ø; B: °nirādhāc; C: jav(?)manirodhā; D: janmavirādhā; G, J, M, N: °nirodhā; H: janmavirodhāc; L: jatma°; em. by LVP (silently) [7] P: ⊗; Q: °nirodha; C, G, J, M, N: °nirodha; D: °virādhaḥ; H: °virodha [8] P: Ø; PsP$_L$: om. iti; Tib: zhes

§24. सर्वम्[1] एतद्[2] दूषणम् अयुज्यमानम्[3] एव[4] वयं पश्यामः। कथं K5v H5v
कृत्वा। तत्र यत् तावद्[5] उक्तं हेतुदृष्टान्तानभिधानाद्[6] इति[7] तद्
अयुक्तम्[8]। किं कारणम्[9]। यस्मात् परः[10] स्वत उत्पत्तिम् अभ्युपग-
च्छन्[11] विद्यमानस्य[12] पुनरुत्पादे[13] प्रयोजनं[14] पृच्छ्यते[15] – स्वत[16] C6r
इति विद्यमानं[17] हेतुत्वेन[18] ब्रवीषि[19] तद्[20] एव[21] चोत्पद्यत[22] इति न
च[23] विद्यमानस्य[24] पुनरुत्पत्तौ[25] प्रयोजनं[26] पश्यामो[27] ऽनवस्थां[28] च B5v G6r
पश्यामः[29]। न च[30] त्वयोत्पन्नस्य पुनरुत्पाद इष्यते[31]। न[32] चाप्य्[33]

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[1] P: Ø; J: sarvem [2] P: Ø; A, D-F, H, I, K, L: eta [3] G: apujya° [4] P: Ø; PsP_L: om. eva; Tib: n.e. eva [5] M: yatāvad [6] D: °dṛṣṭāntā-nāhidhānād [7] A: itida [8] I: uktaṃ [9] D: kārana; N: gāraṇaṃ [10] Q: parataḥ [11] A, D, E, H, L, M: atyu°; F: atyū°; I: atyupa-gachanaḥ [12] A, C, E-H, J-N: vidyamānesya; Tib: n.e. vidyamānasya punarutpāde prayojanaṃ; em. by LVP (silently). See Translation note. [13] B, N: °utpāda [14] D: pramājanaṃ; N: om. prayojanaṃ pṛcchyate | svata iti vidyamānaṃ hetutvena bravīṣi tad eva cotpadyata iti na ca vidyamānasya punarutpattau prayojanaṃ paśyāmo ’navasthāṃ ca paśyāmaḥ | na ca tvayotpannasya punarutpāda [15] P: pṛcchate; A, C, G, M: pṛchāte; I: vṛchyate [16] F, K: svate [17] A-C, E-N om.; LVP: om. (PsP_L: svata iti hetutvena tad eva cotpadyata iti); Tib: bdag las zhes bya ba ni yod pa rgyu nyid dang de nyid skye’o zhes smras pa yin [18] C, G, J, M: hetvena [19] Q: bra///; A-M: bravīsi; PsP_L: om. [20] Q: Ø [21] Q: Ø [22] F: vacotpadyata [23] D: cā [24] D: vidyānasya [25] Q: punaratpattau [26] P: °na+; A, E, F, H, I, K, L: °na [27] F, H: °ma [28] Q: anavasthānaṃ [29] P: [1].yā̤mā̤ḥ; A, E, I, L: vaśyāmaḥ; G: °ma; H: vaśyāma; Tib adds *yang* (... zhing thug pa med par yang mthong ...) [30] A, E, H, I: va; D: ce [31] M: ite; K: ipyate [32] Conj. by LVP: ’na[vasthā] [33] A: vāpy; D: copy

N5v अनिष्ठेति[1]। तस्मान् निरुपपत्तिक[2] एव[3] तव[4] वादः[5] स्वाभ्युपगम-
विरुद्धश्[6] चेति[7]॥

D3v L5r I7r J6r §25. किम् इयति[8] चोदिते[9] परो नाभ्युपैति[10] यतो[11] हेतुदृष्टान्तोपादा-
नसाफल्यं[12] स्यात्[13]। अथ स्वाभ्युपगमविरोधचोदनयापि[14] परो न[15]

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[1] A, E, M: eniṣṭeti; B, C, J-L, N: eniṣṭheti; D: atiṣṭheti; F: etiṣṭeti; G: eniṣṭati; H, I: aniṣṭeti; em. by LVP (silently): aniṣṭeti. Cf. *aniṣṭhādoṣa* below at PsP$_{\text{M}}$ §95; BHSD s.v. *aniṣṭhāpada*; Tib: thug pa med par yang mi 'dod do ⁘ na cāpy aniṣṭheti (the translators have added a translation for the *iṣyate* that is understood through *anuvṛtti* in the Skt). [2] A, E, F, H, I, K, L: nirupattike; B, C, G, J, M, N: °ke; D: nirupayattika; em. by LVP (silently) [3] P: eṣa; Q: eka; D: e; I: evaḥ; Tib: n.e. eva [4] P: bhava; A, D: om.; B, C, E-N: tada; em. by LVP: tvad (compounded with following *vādaḥ*). P's reading may have resulted from a misreading of the *akṣara ta*, but could suggest the reading *bhavadvādaḥ* (cf. Speijer § 259 Rem.). [5] A: tadaḥ [6] A, E, H: syā...vinuddhaś; B, D, F, G, M, N: svātyupa°; I: bhyupagamavinuddhaś [7] A, E, F, H, I, K, L: cati [8] Q: iyati, but with two deletion marks above *ya*; A-C, E, G-N: iyam iti; D: iryavr(?)iti; F: imim iti; conj. by LVP: [tanmātreṇa]. LVP (PsP$_{\text{L}}$ 15, n. 8) states that Cambridge (L) reads only *iti* at this point but it too attests *iyam iti*. Tib: 'di dag tsam zhig gis. De Jong (1978: 29) reads D as *iryacc*(?) *iti* and states, "Read *iyad iti*?" [9] A, D, E, F, H, I, K, L: vodite [10] P: nābhyupeti; D: nātyupati; F: nāttyūpeti; G, N: nātyupaiti; H: nābhyuyaiti; K: nābhyupeti; M: rātyupaiti [11] C, G, M: yamo [12] A, E, H, I, L: °phalya; C: hatu°; D: °dṛṣṭāntoṣādāna°; F, K: °dṛṣṭāntāpā...lya; G: hatudṛṣṭākopādāna°; K: dṛṣṭāntāpādānasāphalya; M: hatudṛṣṭāntopadānasāphatyaṃ [13] A: sāt [14] Em. with LVP: °virodha°. P, Q: °viruddha°; A, E, H, I: svātyuvyagamadiruddhacodanayāpī; B, G, L, M: svātyupagamaviruddha°; C, J, N: °viruddha°; D: svātyupagamaviruddhacādenayāpi; F: svātyūvyagamaviruddhacodanayāpi; K: svābhyuvyagamaviruddha°. LVP (PsP$_{\text{L}}$ 15, n. 9) refers to PsP$_{\text{L}}$ 11.14 and PsP$_{\text{L}}$ 13.5 (these references are corrected on p. 597 to PsP$_{\text{L}}$ 18.7 and 21.13)

निवर्तेत[1] । तदातिनिर्लज्जतया[2] हेतुदृष्टान्ताभ्याम्[3] अपि नैव
PsP$_L$ 16 निवर्तेत[4] । न चोन्मत्तकेन सहास्माकं[5] विवाद[6] इति सर्वथा[7] प्रिया- E4v
नुमानताम्[8] एवात्मन आचार्यः प्रकटयत्य्[9] अस्थाने[10] ऽप्य् अनु-
मानं[11] प्रवेशयन्[12] । न[13] च[14] माध्यमिकस्य[15] स्वतः[16] स्वतन्त्रम्[17] A5r

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and translates “Même quand on lui démontre qu’il est en contradiction ... .” Tib: rang gyi khas blangs pa dang ’gal bas brtsad pas kyang **15** P: om.; Q: Ø

1 P: nivarteta; Q: Ø; A, C, E, F, H, K, L, M: nivarttata; G: nivarttata tadāpi nivarttata; I: nīvarttata; N: nivartteta; em. by LVP (silently); Tib: mi ldog **2** A, E, F, H, I, K, L: tadāpinirlajvatayā; B, C, G, J, N: tadāpinir°; M: tadāpinirlajjvatayā; PsP$_L$: tadāpi nirlajjatayā; Tib: n.e. api/ati (the prefix *ati* is sometimes left untranslated). De Jong did not notice that ms D reads *tadāti*° and thus did not include the emendation in his “Textcritical Notes.” **3** D, N: °tyām; F: °dṛṣṭāntāsām; M: °tātyāṃ **4** Q: nivartate; A-C, E, G, I, J, L-N: nivarttata; D: nivarttatā; F: vivarjata; H: nivarttataḥ; K: vivarttata; em. by LVP (silently) **5** C, G, M: sabhāsmokaṃ; D: mahā°; F: sāhā° **6** A: vipāda; D: vivoda **7** A, E, H, I: savathā; Tib: de’i phyir, n.e. sarvathā; em. by LVP: tasmāt **8** F, K: piyā° **9** A: prakata(?)dyuti; E, F, H, I, K, L: prakaṭadyuti **10** A, C, E-M: °na; N: °na, repeats initial a; em. by LVP (silently) **11** A, C, E-G, J-N: anumāna; H: anumātaya; I: atumāta; em. by LVP (silently) **12** A, E, I: praśayena; B-D, G, J, K, M, N: praveśayena; F: pravasayena; H: prasayena; L: pravaśayena; em. by LVP **13** D: ne **14** A, E, F, H, I, K, L: om.; D: va. LVP (PsP$_L$ 16, n. 2) reports that his mss read *ca* here, not mentioning that ms L (Cambridge) omits *ca*. **15** C, G, M: sā° **16** A, E, F, H, I, K: svata; Tib: n.e. svataḥ: dbu ma pa yin na ni rang gi rgyud kyi rjes su dpag par bya ba rigs pa yang ma yin te **17** A: svatabhram; D: svatamtum; E, I: svataṃbhram; H: svataṃdha(?)m

अनुमानं[1] कर्तुं[2] युक्तं[3] पक्षान्तराभ्युपगमाभावात्[4] ॥

F4v §26. तथा चोक्तम्[5] आर्यदेवेन[6] –

Q3v **सदसत् सदसच्च्[7] चेति[8] यस्य[9] पक्षो[10] न[11] विद्यते।**
उपालम्भश्[12] चिरेणापि[13] तस्य वक्तुं[14] न[15] शक्यते॥

इति[16] ॥

विग्रहव्यावर्तन्यां[17] चोक्तम्[18] –

M5r **यदि काचन[19] प्रतिज्ञा[20] स्यान्[21] मे[22] तत[23] एष[24] मे भवेद्[25] दोषः।**

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1 A, C, E-N: °na; em. by LVP (silently) 2 D, G: kartu 3 A: °ta 4 A-C, E, H, J, L, N: °ntarābhyupamābhāvāt; D, G, M: °ntarātyupamābhāvāt; F, K: pathāntarātyupamābhāvāt; I: °ntarābhyupasābhāvāt; em. by LVP (silently) 5 PsP_L: tathoktam; Tib: de skad du yang ... bshad 6 H: °devana 7 Q: sadasa///; D: sadasatasadasṛc 8 Q: Ø; C, D, G, J: cati; M: ati 9 Q: Ø; A, I: yaśya; H: pasya 10 Q: Ø; A-N: pakṣā; em. by LVP (silently) 11 Q: Ø; F: nā 12 A, E, H, I: upāranaś; B, F, K, L: upāraṃbhaś; C, J, M, N: upārambhaś; G: upārabha; em. by LVP (silently) 13 D: cireśāpi 14 B: vaktu; G: vakuṃ; M: vakṭhum 15 A, E, F, H, I, K, L: ma 16 PsP_L om. iti; Tib: zhes bshad do 17 A, E, H, I, K, L: °vyāpattināṃ; B, C, J, M: °vyāpattīnāṃ; D: °vyāvarttinyāṃ; F, G: °vyāpattinā; N: °vyāpattīnāñ; em. by LVP (silently) 18 A, D, E, H, I: voktaṃ; J, N: cāktaṃ 19 A-C, E, F, H-N: °naṃ; D: vyāvana; G: kāṃcanaṃ; em. by LVP (silently) 20 G: prattijñā 21 B: syānta; F, K: om. 22 A, E, H, I, L: e; F, K: de 23 A, D, E, F, H, I, K, L: tat; B, C, G, J, M, N: tad; em. by LVP 24 Em. by LVP (silently) to *eva*, although he notes (PsP_L 16, n. 6) that his mss read *eṣa* and must have been aware that Tib attests *de*. Cf. Bhattacharya et al. 1986: 61, n. 4 and Yonezawa 2008: 268. 25 A, E, I, L: bhevad; F, K: bheva; H: bhedad; M: bhavad

नास्ति च[1] मम[2] प्रतिज्ञा[3] तस्मान्[4] नैवास्ति[5] मे दोषः ॥
यदि किञ्चिद्[6] उपलभेयं[7] प्रवर्तयेयं[8] निवर्तयेयं[9] वा । K6r H6r
प्रत्यक्षादिभिर् अर्थैस्[10] तदभावान्[11] मे[12] ऽनुपालम्भः ॥ C6v

इति ॥

§27. यदा चैवं[13] स्वतन्त्रानुमानानभिधायित्वं[14] माध्यमिकस्य[15] ' तदा[16] कुतो[17] नाध्यात्मिकान्य्[18] आयतनानि[19] स्वत[20] उत्पन्नानी- I7v G6v
PsP$_L$ 17 ति[21] स्वतन्त्रा प्रतिज्ञा' यस्यां[22] साङ्ख्याः[23] प्रत्यवस्थास्यन्ते[24] –

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[1] D: va [2] Em. with LVP: mama. P, Q: me; A-N: me; the *mama* attested by Sāṅkṛtyāyana's VV manuscript is needed in order to meet the requirements of the *āryā* metre of the verse (Sāṅkṛtyāyana 1937: 14; Yonezawa 2008: 268; cf. also Bhattacharya et al. 1986: 61). [3] I: pratijñāna [4] J: tasmon [5] A: taivasti; E, F, H, I, K, L: naivasti [6] Q: kicid [7] H: upalabhyayaṃ [8] C, G, M: om.; H: pravarttayayaṃ [9] C: tivarttayeyaṃ; M: nivarttayaṃ [10] A, C-N: athais; em. by LVP (silently) [11] A: tedavān; E, H, I, L: tedabhāvān; F, K: tedabhāvāt [12] F, K: ma [13] Tib: n.e. ca [14] A, F, K: svatantramavumānānabhi°; B: svataṃtramanumānānabhi°; C, G, J, L-N: svatantramanumānā°; D: svatantramanumānanibhi°; E, H, I: svatantramavumānātabhi°; em. by LVP (silently) [15] Q: mādhyami///; B: mādhyātmikasya; D: sā° [16] Q: Ø [17] Q: Ø; A-C, E-N: kṛtā; em. by LVP (silently) [18] A, E, I, L: nādhyārmmikāny°; C, J, K: nādhyārmikāny°; D: mādhyānmik°; F: nādhyārtmikāny°; G: nādhyātmikādy; H: nādhyārmmikāṃny; M: nādhyātmikāry; N: nādhyarmmikāny°; em. by LVP (silently) [19] H: āyananāni [20] K: svarta [21] A: utpannāniti°; C, G, J, M, N: tpannānīti; L: utpannā | nīti [22] A, E, F, H, I, K, L: yasyā; D: yasvā [23] A, C, G, M: sākhyāḥ [24] P: pratyavasthapsyante (the short vertical stroke for *ā* used before *akṣara*s with space-consuming lower bodies has been read by P's scribe as the initial *akṣara*-part *p*); A, E, H, I, L: pratyavasphāyante; B: °sthāyaṃte; C, F, G, J, K, N: °sthāyante; D:

को ऽयं प्रतिज्ञार्थः[1]। किं कार्यात्मकः[2] स्वत[3] उत कारणात्मक[4]
B6r इति[5]। किं चातः[6]। कार्यात्मकश्[7] चेत्[8] सिद्धसाधनम्[9]। कारणा-
त्मकश्[10] चेद्[11] विरुद्धार्थता[12]' कारणात्मना[13] विद्यमानस्यैव[14] PsP$_L$ 18
J6v सर्वस्योत्पत्तिमत[15] उत्पादात्॥

इति॥

कुतो ऽस्माकं[16] विद्यमानत्वाद्[17] इति[18] हेतुः[19]' यस्य[20] सिद्धसाधनं[21]
N6r विरुद्धार्थता[22] वा[23] स्यात्' यस्य सिद्धसाधनस्य[24] यस्याश् च

°sthātyante; M: prabhāvasṭhāyante; em. by LVP (silently): pratyavasthāsyante; Tib: phyir zlog par byed par 'gyur ba

[1] I: pratijñārthaṃ; M: pratijñārthaṃḥ [2] Q: kāryātmanaḥ; F, K: kāryānmakaḥ; em. by LVP: kāryātmakāt. Tib: 'bras bu'i bdag nyid las; the PsP translators, however, are citing from PP Tib. Q's reading is the result of deliberate interference. See Translation note and Appendix VIII. [3] D: svate; G: tyata. PsP Tib, PP Tib: bdag las zhes bya ba (svata iti) [4] Q: karaṇātmana; F, K: kāraṇānmaka; em. by LVP: kāraṇātmakād. Tib: rgyu'i bdag nyid las. See Appendix VIII. [5] Tib: n.e. iti [6] H, I: cāta; Tib: n.e. ca [7] Q: kāryātmanaḥ; D: °makeś; em. by LVP: kāryātmakāc. Tib: 'bras bu'i bdag nyid las [8] A, D, E, F, H, K, L: ceta; G: cen [9] A: si≈sādhanaṃ; F: siddhasānaṃ; K: °dhāne [10] Q: karaṇātmanaś; C, G, M: om.; em. by LVP: kāraṇātmakāc. Tib: rgyu'i bdag nyid las [11] C, G, M: om.; H: cad [12] C, G, M: om.; F: °tāḥ [13] D: kaparaṇātmanā [14] A, E, F, I, K, L: °syava; H: vidyagānasyava [15] D: sarvasyānpatti°; N: sarvasetpa° [16] A: 'smāvaṃ [17] Q: vidya/// [18] Q: Ø [19] Q: Ø; Tib: gtan tshigs kyang [20] D: yasmā [21] Em. with LVP: siddhasādhanaṃ. P, Q: om.; A-N: om.; Tib: grub pa la sgrub pa nyid [22] D: varuddhārthatā; H: °ta; J, N: virurddhārthatā (the small stroke attached to the *r* of °*rddhā*° in J may be a cancellation mark); M: viraddharthatā [23] Em. with LVP: vā. P, Q: om.; A-N: om.; Tib: dam [24] D: sidhāsā-

विरुद्धार्थतायाः[1] परिहारार्थं[2] यत्नं[3] करिष्यामः[4]। तस्मात् परोक्त- P4r
दोषाप्रसङ्गाद्[5] एव तत्परिहार आचार्यबुद्धपालितेन[6] न[7] वर्णनीयः[8]॥ L5v

§28. अथापि स्यात्[9] – माध्यमिकानां[10] पक्षहेतुदृष्टान्तानाम्[11] असिद्धेः[12] स्वतन्त्रानुमानानभिधायित्वात्[13] स्वत उत्पत्तिप्रतिषेधप्रतिज्ञार्थसाधनं[14] मा[15] भूद्[16] उभयसिद्धेन[17] वानुमानेन[18] परप्रतिज्ञानिराकर-

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dhanasya; A, E, F, I, K, L: siddhisādhanasya; H: siddhisādhasya
[1] H: °yā [2] P: °ā(rtha.); D, F: °ārtha [3] A, C, E, G-J, M, N: yanna; B, F, K, L: yanta; em. by LVP (silently) [4] P: kaviṣyāmas; F: kṛniṣyāmas [5] P: paroktadoṣapra°; A, E, H: parokadāṣapra°; B, C, G, J, M, N: paroktadoṣapra°; D: parākta°; I: parokadāṣaprasagād; L: paroktadāṣa°, but wavy line over *dā* indicates Nepalese *do*; conj. by LVP: paroktadoṣ[ā]pra°; Tib: thal bar mi 'gyur ba [6] I: ācābu° [7] C, G, J, M, N: om.; conj. by LVP: [na]. Tib: brjod par bya ba ma yin no. LVP has overlooked that L (Cambridge) attests *na*. [8] A: varsyanā(?)yaḥ; E, H, I: varsyanīyaḥ [9] D: smān [10] A, E, H, I: sā°; F: madhyamikāno; K: °kāno(?) [11] A: pakṣehenudṛṣṭāntānās; B: °dṛṣṭāntānāsu; C, G, M: pakṣahetu; D: °dṛṣṭāntānos; E, I: pakṣehetudṛṣṭāntātās; F: °dṛṣṭāntānyas; H: pakṣehetudṛṣṭāntatās; J, L, N: °nās; K: pakṣahatudṛṣṭāntānās; em. by LVP (silently) [12] A, F: asiddhe; B: siddheḥ; C, G, M: om. asiddheḥ svatantrānumānānabhidhāyitvāt svata utpattipratiṣedhapratijñārthasādhanaṃ mā bhūd ubhayasiddhena vānumānena parapratijñānirākaraṇam, parapratijñāyās tu [13] D: °mānānābhi° [14] Q: °pratiṣedhaprati///; A: °pratiṣedhaṃprati°; F: upatti°; em. by LVP: °pratijñātārthasādhanaṃ. LVP (PsP_L 18, n. 6) notes "Le Tib. lit *pratijñā*, non pas *pratijñātārtha*," but fails to add that his three manuscripts also attest *pratijñārtha*. De Jong (1978: 30) has already noted that ms D's *pratijñārtha* is confirmed by Tib's *dam bca' ba'i don*. [15] Q: Ø [16] Q: ///d; D: bhū [17] D: 'bhaya°; H: abhaya° [18] Q: cā°; A, B, E, F, H, J-L: cā°; I: vātu°

णम्[1] ' परप्रतिज्ञायास्[2] तु स्वत[3] एवानुमानविरोधचोदनया[4] स्वत[5]
एव[6] पक्षहेतुदृष्टान्तापक्षालरहितैः[7] पक्षादिभिर्[8] भवितव्यम्[9]।
I8r A5v ततश्च[10] तदनभिधानात्[11] तद्दोषापरिहाराच्[12] च स एव[13] दोष इति॥ PsP_L 19
H6v उच्यते – नैतद्[14] एवम्[15]। किं कारणम्[16]। यस्माद् यो[17] हि यम्[18]
E5r K6v अर्थं[19] प्रतिजानीते[20] ' तेन[21] स्वनिश्चयवद्[22] अन्येषां[23] निश्चयोत्पाद-

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[1] D: °nirokaraṇaṃ; F, K: °nikarākaraṇaṃ [2] N: paraṃpra° [3] A, E, H, I: sva [4] Q: °codanāyāṃ; A, I: yavānumānavirodhacodanayā; B: °virocodanayā; C, M: evānumānunirodhavodanayā; D: °codanamā; G: evātamānanirodhavodanayā; H: yavānumānavirodhacoṭhadanayā; J, N: °nirodhacodanayā. *LṬ: codanāyāṃ; Tib: gzhan gyi dam bca' ba la rang gi rjes su dpag pas 'gal ba brjod par ni bya dgos pas. See Translation note and Appendix IX. [5] A: ≈vata; F: svate [6] F, K: eca; H: yeva [7] A, E, L: °dṛṣṭāṃtāpekṣārahitaiḥ; B: °dṛṣṭāntāpekṣārahitaiḥ; C, M, N: °dṛṣṭāntāpakṣārahitaiḥ; D: °dṛṣṭāntāyakṣārahitaiḥ; F: parokṣahetudṛṣṭāntāpekṣārahitaiḥ; G: °dṛṣṭāntāpakṣānahite; H: as A, no visarga; I: as B, no visarga; K: parākṣahetudṛṣṭāntāpekṣārahitaiḥ; J: °dṛṣṭāntāpakṣārehitaiḥ; em. by LVP: pakṣahetudṛṣṭāntadoṣarahitaiḥ; Tib: phyogs dang gtan tshigs dang dpe'i skyon dang bral pa dag; *LṬ ms: apakṣātma; Yonezawa (2004: 133) accepts the MacDonald 2000 emendation *apakṣāla*. [8] F, K: pakṣādibhi; H: yakṣādibhir [9] A: bhatitavyaṃ; G: bhā° [10] Tib: n.e. ca [11] C, G, M: tatadanabhi°; D: tedanahidhānāt; I: °dhānān [12] A, E, F, H, I, K, L: tadoṣāparihātāc; C, G, J, M, N: tadoṣā°; D: tadoṣāparihārā; em. by LVP (silently) [13] D: e [14] C, G, M: naivatad [15] F: enaṃ [16] N: °ṇa [17] D: yā [18] C, G, M: parm. Yonezawa 2005a: 66 gives Q as attesting *yā* – the mark on the upper right corner of *ya* could be read as either *yā* or *yaṃ* [19] Q: dharmaṃ; A, C, E-N: artha; em. by LVP (silently) [20] Q: pratijā///; D: pratijonīte [21] Q: Ø [22] Q: ///d; D: ścayavad [23] C, G: anyaṣāṃ; H: aneṣāṃ

नेच्छया[1] ययोपपत्त्यासाव्[2] अर्थो[3] ऽधिगतः। सैवोपपत्तिः[4] परस्मा-
य्[5] उपदेष्टव्या[6]। तस्माद् एष[7] तावन्[8] न्यायो[9] यत्[10] परेणैव[11] स्वा-
भ्युपगमप्रतिज्ञातार्थसाधनम्[12] उपादेयम्[13] । स[14] चायं परं प्रति C7r M5v G7r
हेतुदृष्टान्तासम्भवात्[15] स्वप्रतिज्ञामात्रसारतयैव[16] केवलं[17] स्वप्रति-

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[1] D: niścayānpāda°; M: niścayotpādarechayā [2] A, E, I, H: yayāpapatyādasāv; B, F, G, J-L, N: yayāpapatyā'sāv; C, M: yapāpapatyā'sav; em. by LVP (silently) [3] A, E, I, H: ārthā; B, C, F, G, J-N: arthā; em. by LVP (silently) [4] A: saiṣopapantiḥ; B: saivopapantiḥ; D: saivāpapattiḥ; E, H, I: saiṣopapattiḥ; G: saivopapasti; L: sai≈opapattiḥ [5] A-M: parasmād; N: pasmād; em. by LVP; Tib: gzhan la [6] A-C, E, J-N: upadestavyā; D: upadeṣṭasyā; F: upadetavyā; G: upadyastavyā; H: upādestavya; I: upadestatha; em. by LVP (silently) [7] A: e; F: eva; G: eya; I: e(?)ṣā [8] F: tācan; G: tovan [9] A-C, E-N: nyāye; D: nyoyo; em. by LVP (silently) [10] Q: papatty (eyeskip back to yayopapatty°); C, G, J, M, N: tat [11] Q: antareṇaiva; A-C, E-N: paraṇaiva; D: paraśaiva; em. by LVP (silently) [12] B, F, G, M: svātyupagama°; D: svātyupasama...nap; N: °sādhanum; em. by LVP (silently): svābhyupagata° [13] C, M: upādeyaṃ; C and M then repeat the earlier section beginning with *athāpi syāt*, now including what was dropped the first time: athāpi syāt mādhyamikānāṃ pakṣahetudṛṣṭāntānās asiddheḥ ... parapratijñāyās tu svataḥ; D: uyādeyaṃ; F: upādeyaḥ; G: om. upādeyam, and adds part of the dropped section: mā bhad ubhayasiddhena cānumānena parapratijñānirākaraṇaṃ parapratijñāyām tu svataḥ; K, N: upādeya [14] Em.: sa. P: na; Q: na(?); A-N: na; Tib: ma yin. LVP accepts the mss' *na*. He conjectures: na cāyaṃ paraṃ prati [hetuḥ] |; he bases his conjecture on Tib: 'di ni gzhan la gtan tshigs kyang ma yin no. *LṬ: tac. See Translation note. [15] A, E, H, I: °bhavāt followed by visarga [16] Q: svapratijñānaṅga(?)ye(?)prāptatayaiva; the two uncertain *akṣara*s are written over an erasure; the *akṣara pta* is written in the lower margin and marked to be inserted before *ta* of °*tayaiva*; G: om. svapratijñāmātrasāratayaiva kevalaṃ svapratijñātārthasādhanam; em. by LVP: pratijñānusā-

F5r J7r B6v ज्ञातार्थसाधनम्[1] उपादत्त[2] इति निरुपपत्तिकपक्षाभ्युपगमात्[3] स्वात्मानम्[4] एवायं[5] केवलं विसंवादयन्[6] न शक्नोति[7] परेषां[8] निश्चयम्[9] आधातुमिति। इदम् एवास्य[10] स्पष्टतरं[11] दूषणं यदुत[12] स्वप्रतिज्ञातार्थसाधनासामर्थ्यम्[13] इति[14] किम्[15] अत्रानुमानबाधोद्भावनया[16] प्रयोजनम्[17] ॥

§29. अथापि[18] – अवश्यं[19] स्वतो ऽनुमानविरोधदोष[20] उद्भावनीयः[21] ॥ PsP$_L$ 20

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ratayaiva; Tib: khas ’ches pa’i rjes su ’brangs pa. PsP$_L$ 19, n. 6 states that LVP’s mss read *svāpratijñāmātrasāratayaiva*°; all read *sva*°. [17] A: kevaraṃ; I: visarga follows; N: laṃ

[1] Em. with LVP: svapratijñātārthasādhanam. P: svapratijñānārthamātram; Q: sva///m; A-F, H-N: svapratijñātārthamātram; G: om.; Tib: rang gi dam bca’ ba’i don gi sgrub par byed pa (= svapratijñārthasādhanam) [2] C, G, J, M, N: utpādatta; I: upādanta [3] Q: °pakṣa°; D: °pakṣātyupaśamāt; F: °pakṣātyūpagamāt; G, M: °pakṣotyupagamāt; H: °pakṣyābhyupagamāt; N: °pakṣātpupagamāt [4] Q: svātmānamam [5] F, K: evāya; H: ovāyaṃ [6] D: visaṃvādeyan [7] A: saknoti [8] A: pareṣā; Tib: gzhan la ⁘ pareṣām (i.e., Tib without a plural marker) [9] A, E, H, I: °yas; F: naścayas; L: na(?)ścayas; K: taścayal(?) [10] B: avāsya [11] I: spaṣṭaraṃ; N: syaṣṭaratara; PsP$_L$: spaṣṭatara, compounded with following dūṣaṇaṃ [12] F: yadūta; I: yeduta [13] A: °sāmarthām; C, G, H, J, M, N: svapratijñātārthasāmarthyam; F: svapratijñārthasā° [14] F, H: itiḥ [15] G: ki [16] P: °(b)ādhod+(āv)a̱natayā; Q: °ānumānapācodbhāvanayā; A, E, H, L: °badhohāvanayā; F, K: °badhobhāvanayā; G: trānu...yo; I: attā°; M: °bādhotbhāvanayo; N: °bādhodbhāvana; em. by LVP (silently) [17] D: prayājanaṃ; N: yojanam [18] A: athācya°; E, F, H, I, K: athāvy [19] F, K: avaśya; H: avasyaṃ; M: avaṇyaṃ; N: evaśya [20] Q: °vi///; B: °nirodhadoṣa; C, G, M, N: anumona°; Tib: n.e. doṣa [21] Q: ///nīyaḥ; A, G: °nīya; D: udbhāvaṃnīyaṣṭa; M: utbhāvanīyaḥ

सो ऽप्य् उद्भावित[1] एवाचार्यबुद्धपालितेन[2]। न[3] स्वत उत्पद्यन्ते[4] D4r N6v
भावास्[5] तदुत्पादवैयर्थ्याद्[6] इति वचनात्[7]। अत्र हि तद्[8] इत्य्[9] I8v
अनेन[10] स्वात्मना[11] विद्यमानस्य[12] परामर्शः[13]। तथा[14] ह्य्[15] अस्य[16]

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[1] A, E, H, I, L: uhāvita; F: ūhāvita; K: ubhāvita; M: utbhāvita [2] D: nuvācārya°; H: °naḥ; M: °nā [3] Q: kathaṃ kṛtvā yasmād evaṃ tenoktaṃ – written in the lower margin and marked for insertion before *na*; conj. by LVP: [katham iti cet]; Tib: ji ltar zhe na | gang gi phyir des ni 'di skad du bshad pa yin te |. See Translation note. [4] H: upatyayante [5] F: bhās [6] A, E, F, I: °vaiyathād; C, J-N: °vaiyathyād; D: udutpādacaiyathyād; G: tadupādavaiyathyād; H: tadatpādavaiyathād; em. by LVP (silently) [7] K: vacanyat; N: v(?)vac(?)anāt [8] P: svata; A, B, D-F, H-L: svata; C, G, M, N: sveta; Tib: de dag; em. by LVP: tad. The explanatory statement (*vivaraṇavākya*) of the following sentence is explicating the reason *tadutpādavaiyarthyāt* of Buddhapālita's *prasaṅga* statement and thus refers back to the two elements *tat* and *utpādavaiyarthya*, not to *svata* of the proposition. The appearance of *svataḥ* in all mss but Q may have been influenced by the passage in PP in which Bhāviveka adduces the elements for an independent inference from MMK I.1, the "general thesis"; he draws the reason "because of [already] existing" for his inference out of the *kārikā*'s word *svataḥ* (cf. PP D 48b5-6; P 58a2; Ames 1993: 221). [9] F: ijy; PsP_{L}: aty, which is corrected to iti (cf. PsP_{L} 597) [10] C, I, J, M, N: enena [11] A-C, E-N: °no; D: svotmano; em. by LVP (silently) [12] Q: vidyamānatvasya, *tva* written below the line [13] Em. with LVP (LVP emends silently): °marśaḥ. P: °marṣas; Q: °marṣaḥ; A-C, E-N: °marṣas; D: °maṣaṃs [14] Q: kiṃ kāraṇaṃ tathā; conj. by LVP: [kasmād iti cet] tathā; Tib: ci'i phyir zhe na | 'di ltar. Ms Q's *kiṃ kāraṇaṃ ta* is written in the lower margin and marked to be inserted between *parāmarṣaḥ* and *thā* of the main text; the 'x' marking the point of insertion in the main text was written over an erased *akṣara*, possibly a *sta*. The *visarga* of *parāmarṣaḥ* was added post-erasure. See Translation note. [15] C, G, J, M, N: jya [16] M: atra; em. by LVP: tasya. LVP (PsP_{L} 20, n. 3)

ग्रहणकवाक्यस्यैतद्[1] विवरणवाक्यम्। न[2] हि स्वात्मना[3] विद्यमाना-
Q4r L6r नां[4] पुनरुत्पादे[5] प्रयोजनम्[6] इति। अनेन[7] च[8] वाक्येन[9] साध्य-
साधनधर्मानुगतस्य[10] परप्रसिद्धस्य[11] साधर्म्यदृष्टान्तस्योपादानम्[12]।
C7v H7r तत्र स्वात्मना[13] विद्यमानस्येत्य्[14] अनेन[15] हेतुपरामर्शः[16]। उत्पाद-

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refers to the readings *atra, tasya* and *asya* in his mss, but both L and N read *asya*.

[1] A-C, E, F, H-L, N: grahaṇakuvākya°; G: graheṇakuvākya°; M: graheṇakuvākya°; conj. by LVP: [saṃ]graheṇ[okta]vākyasyaitad. De Jong (1978: 30) notes Stcherbatsky's (1927: 99, n. 2) suggestion as *tasya saṃgrahavākyasya* but it is actually *tasya grahaṇaka-vākyasya*. Tib: mdor bzhag pa'i ngag de'i [2] Em. with LVP: na. P: Ø; Q: kiṃ; A-N: kiṃ; Tib: ... yang skyes ba la dgos pa med. LVP refers to PsP_L 14.2: na hi svātmanā vidyamānānāṃ padārthānāṃ punarutpāde prayojanam asti. BP_{ed} 10.14-15: 'di ltar dngos po bdag gi bdag nyid du yod pa rnams la yang skye ba dgos pa med do [3] P: Ø; A-C, E-N: °no; D: svātsanā; em. by LVP (silently); Tib: bdag nyid du [4] P: Ø; A, E, F, H, I, K, L: vidyamāno; B, C, D, G, J, M: vidyamānāṃ; N: vidyamānām; em. by LVP (silently) [5] P: Ø; A, E: pūr°; D: puner°; H, I: pur° [6] P: Ø; D: prayojanaṃm [7] D: anuna [8] A: va; N: om. [9] G, I, K: vākyana [10] C, J, M: sodhya°; D: °gatesya; G: sosādhana°; N: sodhyasādhanarmānugatasya [11] G: °prasiddha [12] Q: sādharmma°; A, E: sādharmma...danaṃ; C, G, I, M: sādharmādṛṣṭāntasyotpādanaṃ; F, K, L: sādharma°; H: sādharma...danaṃ; J, N: °syotpādanaṃ; em. by LVP (silently) [13] C, G, J, M, N: °no; D: svotmanā [14] D: vidyamānasyebh; I: vidyamānasyatt [15] D: āneva [16] Em. with LVP (LVP emends silently): °śaḥ. P, Q: °ṣaḥ; A, E, F, I, K, L: °ṣa; B, C, G, H, J, M, N: °ṣaḥ; D: hetupasamarṣa (*sa* could be Devanāgarī *rā*)

वैयर्थ्याद्[1] इत्य्[2] अनेन[3] साध्यधर्मपरामर्शः[4] ॥

तत्र यथानित्यः[5] शब्दः[6] कृतकत्वात्[7]। कृतकम्[8] अनित्यं दृष्टं[9] यथा
घटः। तथा च[10] कृतकः[11] शब्दः[12]। तस्मात् कृतकत्वाद् अनित्य[13] K7r
PsP$_L$ 21 इति कृतकत्वम्[14] अत्रोपनयाभिव्यक्तो हेतुः। एवम्[15] इहापि न[16] G7v
स्वत[17] उत्पद्यन्ते[18] भावाः स्वात्मना[19] विद्यमानानां[20] पुनरुत्पाद- A6r J7v
वैयर्थ्यात्[21] ॥

इह[22] स्वात्मना[23] विद्यमानं[24] पुरो[25] ऽवस्थितं[26] घटादिकं[27] पुनरुत्पा-
दानपेक्षं[28] दृष्टम् । तथा[29] च[30] मृत्पिण्डाद्यवस्थायाम्[31] अपि यदि[32]

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[1] C, G, J, N, M: °vaiyathyād; D: utpādavairyathyād; H: °vaiparthyād [2] A, C, E, G-J, L-N: ibhy; em. by LVP (silently) [3] D: ane; I: enena [4] Em. with LVP (LVP emends silently): °śaḥ. P, Q: °ṣaḥ; A, E, I: sādharmaparāmarṣaḥ; B, D, F, G, K-M: °ṣaḥ; C: °paraṃmarṣaḥ; H: sādharmaparāmarṣa; J, N: °paramarṣaḥ [5] P: yathā ’nimibya(ḥ); Q: yathā na nityaḥ; I: °tya [6] D: śabda [7] P: Ø; Q: kṛtakatvānityatvāt; F: kṛtakṛtvāt; Tib: byas pa mi rtag pa’i phyir. See Translation note. [8] G: kṛtakem [9] I: dṛṣṭa [10] P: Ø; D: ce [11] F: kṛtaka [12] P: Ø; A, C, E, G-N: śabda; F: śabde; em. by LVP (silently) [13] P: Ø; D: atitya [14] M: kṛkasvam [15] G: evah [16] A, E, H, I: ta; D: ne [17] D: svata svate [18] H: upadyaṃte; I: utpadyate [19] H: svātmānāṃ [20] I: vidyasānāṃ; M: °nā [21] A: °vaiyatpādavaiyarthyāt; B: utpādevai°; C: narutpādavaiyathyāt; F: °vairyarthyāt; G, J: °vaiyathyāt; M, N: punanutpādavaiyathyāt [22] Tib: ’di na ji ltar ∵ iha. Tib construes *ji ltar* with *de bzhin du* (*tathā*) of the next sentence. [23] M: °nām [24] A, E, H, I: vidyamāne [25] A, E, H, I: om. [26] A, E, H, I: om.; Tib: gnas zhing gsal ba ∵ ’vasthitam (= ’vasthitaṃ vyaktam) [27] Q: ghaṭādi [28] A, E, H, I: om. punarutpādānapekṣaṃ dṛṣṭam | tathā ca mṛtpiṇḍādyavasthāyām api yadi svātmanā vidyamānaṃ ghāṭādikam; D: °pakṣaṃ; F: °utpādānaṃpekṣaṃ; C, G, J, N: °utpādana°; M: °utpādina° [29] C, G, J, M, N: yathā [30] D: dha; Tib: n.e. ca [31] B,

M6r स्वात्मना[1] विद्यमानं[2] घटादिकम्[3] इति मन्यसे[4] । तदापि तस्य[5] स्वा-
B7r त्मना[6] विद्यमानस्य[7] नास्त्य्[8] उत्पाद[9] इति[10] ॥

एवं[11] स्वात्मना[12] विद्यमानत्वेनोपनयाभिव्यक्तेन[13] पुनरुत्पादप्रति-
P4v षेधाव्यभिचारिणा[14] हेतुना स्वत एव[15] साङ्ख्यस्यानुमानविरोधोद्भा-
I9r वनम्[16] अनुष्ठितम्[17] एवेति[18] । तत् किम्[19] उच्यते[20] तद्[21] अयुक्तं[22]

D, G, J, L-N: mṛta°; F, K: mṛtapiṇḍa°; em. by LVP (silently) [32] F: yadī

[1] C, G, M: svātmenā [2] P: Ø; F, K: vidyamāne; L: vidyamānem̤ [3] C, G, M: ghapaṭikam; Tib: ... gal te rang gi bdag nyid du yod pa'i bum pa la sogs pa yod do snyam du sems na ∴ yadi svātmanā vidyamānaṃ ghaṭādikam iti manyase [4] C, G, M: manyasa; F, H: manyes-e; I: manaseḥ [5] P: Ø; E, H, I, L: tasyaḥ [6] P: Ø; A-C, E-N: svātmano; em. by LVP (silently) [7] A, E, H, I: vimānasya; C, G, J, M, N: vidyamāna; D: vidyamānasva [8] A, E, H: rabhy; D: manasty; F, K: ty; I: sty; L: sbhy; N: nāsbhy [9] A, E, F, H, I, K, L: utpādam; C, G, J, M, N: upādam; D: unpāda; em. by LVP (silently) [10] H: itiḥ [11] C, G, J, M, N: eva [12] P: Ø; A-C, E, G-N: °no; F: svātmanom; em. by LVP (silently) [13] P: °tvenopanayābhivyaktana; A: °tvainoparayābhivyaktena; B, C, E, F, H-L, N: °tvenoparayābhivyaktena; D: °tvenopenayāhivya(?)ktena; G: °vyana; M: vidyamānotvenoparayābhivyaktena; em. by LVP (silently) [14] A, H, I: °utpādaḥpratimedhā°; C: °pratisedhā°; D: °vyahicāriṇā; E, F, K: °utpādapratimedhā°; G: °pratimadhyavya°; E, L: °utpādapratimedhā°; M: °pratimedhābhicāraṇā [15] D: evaṃ [16] A, B, E, F, H-L, N: °venam; C, G: °virodhodbhovenam; D: °mānanirodhodbhāvam; M: °virodhotbhāvena; em. by LVP (silently) [17] B: anutiṣṭham; C, G, J, N: anusthitam; D: ānu°; M: anusṭhitam [18] C, M: evati; D: e; G: avati; Tib: n.e. eva [19] I: vim [20] E, L: tat kim ucyate ta kim ucyate; I: ta kim ucyateḥ [21] D: td (= t *virāma* d) [22] Q: uktam ayuktaṃ; D: amuktaṃ; F, K: ayukta

हेतुदृष्टान्तानभिधानाद्[1] इति[2] ॥ E5v

§30. न च[3] केवलं हेतुदृष्टान्तानभिधानं[4] न[5] सम्भवति[6]। परोक्तदोषा-
परिहारो[7] ऽपि[8] न सम्भवति। कथं कृत्वा। साङ्ख्या[9] हि नैवाभिव्यक्त- N7r F5v
रूपस्य[10] पुरो[11] ऽवस्थितस्य[12] घटस्य पुनरभिव्यक्तिम्[13] इच्छन्ति[14]।
तस्यैव[15] चेह[16] दृष्टान्तत्वेनोपादानं[17] सिद्धरूपत्वात्। अनभिव्यक्त-
रूपस्य[18] च[19] शक्तिरूपापन्नस्योत्पत्तिप्रतिषेधविशिष्टस्य[20] साध्यत्वात् C8r

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[1] Q: °dṛṣṭānabhidhānād; A: °dṛṣṭātabhidhātād; B-E, G, H, J-N: °dṛṣṭānabhidhānād; F: °dṛṣṭā≈abhidhanād; I: hetuṃdṛṣṭānabhidhānād; em. by LVP (silently) [2] H: itiḥ [3] Tib: n.e. ca [4] D: hetuṣṭāntānabhi°; F, K: hetudṛṣṭāṃttāna° [5] N: ta [6] P: Ø; D: maṃstevati; F: °tiḥ [7] A: °doṣoṣariharo; B, D-F, H, I, K, L: °doṣoparihāro; C, G, J, M: °doṣoparidoṣo; N: padoktadoṣoparidoṣo; em. by LVP to *paroktadoṣāparihāradoṣo* on the basis of the dittography in his Paris and Calcutta mss (= M and N), although he notes that Tib reads otherwise (PsP$_L$ 21, n. 2). Tib: gzhan gyis smras pa'i nyes pa ma bsal ba [8] A-N om.; PsP$_L$: om. 'pi; Tib: yang [9] G: sākhyā [10] Tib: n.e. eva [11] F: pase [12] H: pasthitasya [13] C, G: punarayivyaktim; D: punarahivyaktim; I: om. punarabhivyaktim icchanti | tasyaiva ceha dṛṣṭāntatvenopādānaṃ siddharūpatvāt | anabhivyaktarūpasya ca śaktirūpāpannasyotpattipratiṣedhaviśiṣṭasya; J, M, N: punarapivyaktim [14] C, G, J, M, N: ichati [15] C, G, M: tasyava; J, N: tasyeva [16] A: vaiha; D: cahe; E-H, L, M: veha [17] C, J: °tvenotpādānaṃ; G, M: °tvenotvādānaṃ; F, K: dṛṣṭāttatvenopādrānaṃ; Tib: n.e. upādāna [18] C, G, J, M, N: anabhivyarūpasya; D: anebhi° [19] Q: om.; D, G: va [20] A, B, F, E, K, L: °pratiṣedhaṃviśiṣṭasya; C, G, J, M: °pratiṣedhaṃviśiṣṭa; D: śaktirūpāpannasyānpatti...viśiṣṭasya; H: °rūpāyannasyotpattiprativedhaṃviśiṣṭasya; N: °pratiṣedhamviśiṣṭa; LVP follows the readings found in M and N which lack the genitive ending and therefore conjoins °*viśiṣṭa* with the following word to form °*pratiṣedhaviśiṣṭasādhyatvāt*; Tib: skye ba bkag pas khyad par du byas pa ni bsgrub par bya ba yin pa nyid kyi phyir

कुतः[1] सिद्धसाधनपक्षदोषाशङ्का[2]। कुतो वा हेतोर्[3] विरुद्धार्थता-
H7v शङ्केति[4]। तस्मात् स्वतो[5] ऽनुमानबाधाचोदनायाम्[6] अपि यथोप-
K7v वर्णितदोषाभावात्[7] परोक्तदोषापरिहारासम्भव[8] एवेत्य्[9] असम्बद्धम्[10]
L6v एवैतद्[11] दूषणम्[12] इति विज्ञेयम्॥ PsP_L 22

G8r J8r §31. घटादिकम्[13] इति चादिशब्देन[14] निरवशेषोत्पित्सुपदार्थ-
सङ्ग्रहस्य[15] विवक्षितत्वाद्[16] अनैकान्तिकतापि[17] पटादिभिर्[18] नैव[19]

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[1] C, G, M: kutraḥ [2] P: °do(ṣāśa)[1]; A, E, F, H, I, L: °śakā; C, G, J, M, N: °saṃkā; D: °doṣośaṃkā; K: °dāṣāśaṃkā; em. by LVP (silently) [3] P: Ø; A: hotā; C, D, G, J, M, N: heto; E, F, H, I, K, L: hoto; em. by LVP (silently) [4] A, E, H, I: viruddhārthasaṃtāketi; F, K, L: viruddhārthaśaṃtāketi [5] P: (s)+[1]; D: ṣato [6] P: ⊗; A, E, L: numānumāmabodhyacādanāyāṃ; B: numānanumānabodhācādanāyām; D: nusānabādhācā?≈≈pām; F: numāmabodhyacānahāyāṃm; C, G, J, N: numāmabodhācādanāyām; H: as A, °yāṃm; I: numānumāmabodhocādanāyāṃm; K: numāmabodhyacānadāyaṃm; M: nusāmabodhācādanayām; em. with conj. by LVP: 'numāna[vi]rodhacodanāyām; Tib: rjes su dpag pas 'gal ba brjod pa na. See de Jong 1978: 30. [7] A: yathopavasyi(?)nedoṣābhāvata; B: °bhāvataḥ; C, G, J, N: °varṇitedoṣābhāvata; D: °varṇitedoṣobhāvāt; E: yathopavasmitedoṣābhāvata; F, H, I, K: yathopavasmitedoṣābhāvataḥ; L: yathopavaṇitedoṣābhāvata; M: °varṇitedoṣābhāvatavata; em. by LVP; Tib: ji skad smras pa'i nyes pa brjod pa med pa'i phyir ∴ yathopavarṇitadoṣābhāvāt [8] C, G, J, M, N: parakta°; D: parāktadoṣo° [9] A, E, H, I, L: evebhy; D: emety [10] Q: asambandham; A-C, E-H, J-N: asaṃbuddham; I: esaṃbuddham; em. by LVP (silently) [11] A: evaitata; D: avaitat; G, M: evaita; I: evaitatad; N: evetad; Tib: 'di dag ∴ etat [12] I: bhūṣaṇam [13] C, G, J, M, N: ghapadikam; F: paṭādikam [14] P: vādiśabdena; PsP_L om. ca; Tib: n.e. ca [15] Q: niraveśe°; A: °pitsupardartha°; C, M, N: niravaśeṣetpit°; D: niraveśeṣotpitsupadārtha°; G: nirasta(?)śeṣet°; I: nīra° [16] D: vivajitatvāt [17] A, E: anaikānti; D: °katyapi; F, H, I, K, L: anaikāṃti [18] Q: ghaṭādibhir; A, E, F, H, I, K, L:

सम्भवति॥

§32. अथ वायम्[1] अन्यः[2] प्रयोगमार्गः[3] – पुरुषव्यतिरिक्ताः[4] पदार्थाः[5] स्वत उत्पत्तिवादिनस्[6] तत[7] एव[8] न स्वत[9] उत्पद्यन्ते[10] स्वात्मना विद्यमानत्वात् पुरुषवद्[11] इतीदम्[12] उदाहरणम् उदाहार्यम्[13] ॥

§33. यद्यपि[14] चाभिव्यक्तिवादिन[15] उत्पादप्रतिषेधो[16] न[17] बाधकः[18] ।
तथाप्य्[19] अभिव्यक्ताव्[20] उत्पादशब्दं[21] निपात्य[22] पूर्वं[23] पश्चाच्[24] I9v

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bhi; B: ghaṭādibhir; C, D, G, J, M, N: ghaṭādibhi; em. by LVP: paṭādibhir; Tib: snam bu la sogs pa dag gis [19] Tib: n.e. eva

[1] P: ⊗; D: vāmam [2] P: Ø; A-C, E-G, I-N: anya; H: atya; em. by LVP (silently) [3] P: Ø; A: prajoga°; D: pramāga°; G: °mārga; I: °mārgtaḥ; Tib: yang na sbyor ba 'di ni tshul gzhan yin te ⁘ atha vāyam anyaḥ prayogamārgaḥ [4] P: [3](vy).[1](r).(k)t+ḥ; A, E, F, K, L: puruṣatiriktāḥ; C, M: °vyatiriktaṃḥ; G: °vyatiriktaṃ; H: puruṣatiruktāḥ; I: puruṣatiriktā [5] D: padārthauḥ; N: °thaḥ [6] I: °vāditas [7] Q: tatra; H: pata [8] D: eve; H: yeva; Tib: n.e. tata eva [9] M: ta [10] A: utyadyate; D: utpedyante [11] A-C, E-N: puruṣaved; em. by LVP. LVP (PsP_L 22, n. 5) reports that ms L reads *puruṣavad* but it too reads *puruṣaved*. [12] A, B, D-F, H, K, L: atīdam; C, G, J, M, N: atīvam; I: atidam; em. by LVP [13] A: udāhāryya; C, G, J, M: udāhāryaḥ; N: udāhāryyaḥ; Tib: skyes bu bzhin no zhes dper brjod pa 'di nyid dper brjod par bya'o ⁘ puruṣavad itīdam udāharaṇam udāhāryam [14] C, G, M: yadyaṣi [15] A, E, H, I, L: cābhivādina; C: cābhivyāktaḥ; F, K: cābhicādina; G: cābhivyaktiḥ; M: cādhivyaktiḥ; Tib: n.e. ca [16] D: °prativedho [17] D: ne; H: ta [18] G: °kats [19] D: tathāvy [20] D: abhiṣyevyaktāv [21] G: °śadvan [22] A, E, H: tipātya [23] A, E-I, K, L: pūrva [24] A: paścā; M: paścān

M6v A6v चानुपलब्ध्युपलब्धिसाधर्म्येणोत्पादशब्देनाभिव्यक्तेर्[1] एवाभिधानाद्[2]
B7v अयं प्रतिषेधो[3] नाबाधकः[4] ॥

§34. कथं पुनर्[5] अयं[6] यथोक्तो ऽर्थो विनैवेत्थंविचाराभिधानाल्[7]

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[1] Em. with LVP (LVP emends silently): cānupalabdhyupalabdhisādharmyeṇotpādaśabdenābhivyakter. P: °sādhar(m)myiṇṇotpāda°; Q: °sādharmmeṇotpāda°; A: nupalabdhāpalabdhisādharmeśo°; B: °sādharmeṇo°; C, M: cānupalabdhisādharmaṇo°; D: anupalabdhyapalebdhisodharmoṇotpādaśabdenobhivyakter; E, K, L: cānupalabdhya(?)palabdhisādharmeśo°; F: cānupaladhyapalabdhisādharmeṇo...vyaktar; G: cānupabdhīsādharmmaṇo°; H, I: °dharmeśo°; J: cānupalabdhupalabdhisādharmeṇo°; N: cānupal(?)alabdhupalabdhisādharmmeṇo° [2] C, G, J, M, N: avā°; D: evādidhānād [3] D: pratiṣādhā; I: repeats pratiṣedho; M: pratiṣodho [4] A, E, H, I, L: °keḥ; C, G: nādhakāḥ; J, M, N: nādhakaḥ; em. by LVP (silently) [5] C, G, J, N: punarṃ [6] P: ayam artho; D: aye [7] Em.: yathokto ’rtho vinaivetthaṃvicārābhidhānāl. P attests for the entire sentence: katham punar ayam artho yathoktacarccām vinaivetthaṃvicārānabhidhānāl labhyata iti; Q: katham punar ayam yathoktaś cārtho vinaivetthaṃvicārābhidhānāl labhyata iti; (paper mss for the concerned words:) A: yathoktaḥsvābhidhānaṃ vinaivya≈vicāro; B: yathoktaḥsvābhidhānaṃ vinaivetthaṃvicāro; C, G, J, M, N: yathoktaḥsvābhidhānaṃ vinaivyasthaṃvicāro; D: yathoktaḥsvābhidhānaṃ vinaivetthaṃvivāro; E, H, I, K, L: yathoktaḥsvābhidhānaṃ vinaivyatthaṃvicāro; F: yathoktaḥsvābhidhānaṃ vinaivyarthaṃvicāro; Tib: yang ji skad smras pa’i don gyi rjod par byed pa med par rnam par dpyod pa ’di lta bu ’di ji ltar rnyed (De Jong [1978: 30] judges that Tib’s second ’*di* should be deleted, but it reflects Skt *ayam*). LVP, in reliance on Tib, emends the sentence to read *kathaṃ punar ayaṃ yathoktārthābhidhānaṃ vinā vyastavicāro labhyate*; although LVP ($\mathrm{PsP_L}$ 22, n. 8) reports that his mss all read “*vinai vyasthaṃ vicāro,*” ms L reads *vinaivyatthaṃvicāro*. I suspect that the scribe of a ms from which the paper mss descend was disturbed by the sentence (he may have had to deal with a reading like

PsP$_L$ 23 लभ्यत[1] इति चेत्[2]। तद्[3] उच्यते – अर्थवाक्यानि[4] ह्येतानि[5] महार्थानि यथोदितम्[6] अर्थं[7] सङ्गृह्य[8] प्रवृत्तानि। तानि[9] च[10] व्याख्यायमानानि यथोक्तम् अर्थात्मानं[11] प्रसूयन्त[12] इति नात्र[13] किञ्चिद्[14]

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ms P's *anabhidhānāt*) and removed *abhidhānāt/anabhidhānāt*, adding *abhidhānam* before *vinā* (cf. Speijer §182, n. 1 on *vinā* construed with a following word). At least one of the two mss on which Tib is based appears to have contained the revised sentence. Ms P's *carccām* must be the result of deliberate change; the intended construal of *vinā* with the following ablative was overlooked and accusative *carccām* was introduced, which required the change of *abhidhānāt* to *anabhidhānāt*. Ms Q's *yathoktaś cārtho* may also be the result of deliberate change, or it may have come into Q's line because a dittography of the *akṣara rtho* (possibly resulting in the reading *yathoktārthārtho*) resulted in *rthā* being read/re-interpreted as *ścā*. *LṬ's author appears to have relied on a ms which read as PsP Tib's ms(s); he comments: kathaṃ punar ayam uktaprayoge ayaṃ vicāro jñāyatāṃ (cf. Yonezawa 2004: 122, 135 [fol. 2a2]).

[1] A, E, H, I, L: latyata [2] D: vet; F: cait; H: cyat [3] D: yad; G: om.; H: ta; I: ta≈ [4] A, E-L, N: athavākyāni; C: athavy(?)ākyāni; D: °vākhyāni; M: athavyakyāni; em. by LVP. LVP overlooks the reading in M (Paris) when he reports that his mss read *atha vākyāni*. [5] A, B, E, F, H, I, K, L: rhṛtāni; C: ha(?)tāni; D: rhatāni (°rhṛ?); G, J, M, N: hṛtāni; em. by LVP, who records that all his mss read *hṛtāni* (Cambridge reads *rhṛtāni*), to *tāni*; Tib: 'di dag ni. De Jong's (1978: 30) emendation *hy etāni* is confirmed by P and Q. [6] A: pathoditam; H: yathāditam [7] A-N: artha; em. by LVP (silently) [8] A: saṃgṛsva; C: saṃgṛhna; G: sagṛ≈; J: saṃgṛkṣy(?)a; M: saṃgṛhū [9] P: om.; G: tā; M: om.; Tib: de dag [10] A, E, F, H, I, K, L: na ca; C, G, M: va [11] D: arthātpādaṃnaṃ; F: athānmānaṃ; H: athātmānaṃ [12] P: praśūyanta; D: °ntaḥ; G: prasūyakṣe; H: pramūyaṃtaḥ [13] A-C, E-N: cātra; D: vātra; em. by LVP (silently) [14] C, G, J, M, N: cikid; D: kivid; I: kiṃcīd

C8v Q4v अनुपात्तं[1] सम्भाव्यते[2] ॥

§35. प्रसङ्गविपरीतेन[3] चार्थेन[4] परस्यैव[5] सम्बन्धः। नास्माकं स्व-
D4v N7v प्रतिज्ञाया[6] अभावात्। ततश्च सिद्धान्तविरोधासम्भवः[7]। परस्य च
H8r यावद्[8] बहवो[9] दोषाः[10] प्रसङ्गविपरीतापत्त्यापद्यन्ते[11]। तावद्[12]
अस्माभिर् अभीष्यत[13] एवेति[14]। कुतो नु खल्व्[15] अविपरीताचार्य- PsP$_L$ 24
G8v E6r नागार्जुनमतानुसारिण[16] आचार्यबुद्धपालितस्य[17] सावकाशवचना-
K8r J8v भिधायित्वम्[18]। यतो[19] ऽस्य परो ऽवकाशं[20] लभते[21]। निःस्वभाव-

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[1] P: anupāntaṃ; A: anutpāṃttaṃ; C, E, F, H-J, L: anutpāttaṃ; G, M: anutpātta; N: anutpāttan; em. by LVP (silently) [2] F: sabhāṣyate; H: °teḥ; Tib: srid ⁘ sambhāvyate (causative). LVP (PsP$_L$ 23, n. 2) reconstructs Tib's *ma bstan pa ... mi srid do* as *na ... anupadiṣṭam ... saṃbhavati*. [3] A: °viprarītena; F: °viparītāviparītena [4] Q: cārthe; I: vārthyana [5] G: yara° [6] D: pratijñāyā≈ [7] C, G, J, N: °nirodhā°; M: °nirodho° [8] D: yovad [9] D: bahavā [10] D: seṣāḥ; H, I: doṣā; M: doṣoḥ [11] P: °viparīta°; A, C-E, I, L: °rītāpatyā°; H: praḥsaṃgaviparītāḥpatyā° [12] C, G, M: tavad; D: tovad [13] Q: abhiṣyanta; A, C, E, G-J, M, N: abhiṣyata; D: ahīṣyata [14] A, E, F, I, K, L: evati; H: evatiḥ [15] A, E, H, I: ṣalv [16] Q: °nārjunamatā°; A, H: aviparītācāryā°; C: °nāgārjusamatā°; D: aviparītāvāryanāgārjunasatānusāriṇa; G: °nāgārjumamatā°; J: °nāgājumamatā°; N: nāgājuna° [17] A: °pālitasvam; D: āvarya°; E, H: °pālitasyam; I: °pāritasyam [18] A: mevakāśavacanābhidhāyetvaṃ; C: °vacamābhidhāyitvaṃ; E: mevakāśavacanābhidhāyitvaṃ; F, L: smevakāśavacānābhidhāyitvaṃ; G, M: °vacasābhidhāyitvaṃ; H: mekkāśavacanābhidhāyetvaṃ; I: mevakaśavacatābhidhāyitvaṃ; K: smevakāśavacanābhidhāyitvaṃ [19] A: yeto; I: yatva [20] D: ≈ākāśaṃ; I: 'vaśaṃ; M: cakāśaṃ [21] K: labhete; em. by LVP (silently): labheta

भाववादिना[1] च[2] सस्वभावभाववादिनः[3] प्रसङ्ग[4] आपाद्यमाने[5] कुतः[6] प्रसङ्गविपरीतार्थप्रसङ्गिता[7]। न हि शब्दा[8] दाण्डपाशिका[9] इव F6r I10r
वक्तारम्[10] अस्वतन्त्रयन्ति[11]। किं[12] तर्हि। सत्यां[13] शक्तौ वक्तुर्[14] विवक्षाम्[15] अनुविधीयन्ते[16]। ततश्च परप्रतिज्ञाप्रतिषेधमात्रफलत्वात् प्रसङ्गापादनस्य[17] नास्ति प्रसङ्गविपरीतार्थापत्तिः[18] ॥ L7r

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[1] A: niḥsvabhāvanādinā; B, C, E-N: niḥsvabhāvabhāvanādinā; D: niḥsvabhāvehāvavādinā; em. by LVP; Tib: n.e. bhāva: rang bzhin med par smra bas [2] PsP$_L$: om. ca; Tib: n.e. ca [3] A, E, I: sasvabhāvādinaḥ; C, G, J, M, N: svabhāvabhāvanādinaḥ; D: sasvabhāvahāvevādineḥ; F, K, L: sasvabhāvabhāvādinaḥ; H: as A, °dina; em. by LVP. LVP (PsP$_L$ 24, n. 1) reports that his mss read °*nādinaḥ* and °*nādinā*; M and N (Paris and Calcutta) read °*nādinaḥ* but L (Cambridge) reads °*vādinaḥ*. Tib: n.e. bhāva: rang bzhin dang bcas par smra ba la [4] D: saṃprasaṅge [5] Q: āpadyamāne; em. by LVP (printing error?): āpadyamāne; Tib: bsgrubs pa na [6] A, B, D-F, H, I, K, L: kṛtaḥ; C, J, M, N: kṛteḥ; G: kṛte; em. by LVP (silently) [7] A: °prasagitā; C, G, M: om. prasaṅgaviparītārthaprasaṅgitā | na hi śabdā dāṇḍapāśikā iva vaktāram asvatantrayanti | kiṃ tarhi | satyāṃ śaktau vaktur vivakṣām anuvidhīyante | tataś ca parapratijñāpratiṣedhamātraphalatvāt; F: °tāḥ; I: °viparitārthapragitā; Tib: thal ba las bzlog pa'i don can du thal bar ga la 'gyur ⁘ kutaḥ prasaṅgaviparītārthaprasaṅgitā. LVP (PsP$_L$ 24, n. 2) reconstructs Tib's Skt as *prasaṅgena viparītārthatāprasaṅgaḥ kutaḥ* but the Skt may have read as the mss do. [8] A, B, E, H-L, N: śabde; F: *śa* with stroke for *i* above the line [9] F: dāṇḍapāṇikā [10] D: vakṣāṃras [11] A, B, E, K, L: asvamaṃtrayaṃti; D: asvamantrayaṃti; F: aśvamatrayanti; H: as A, °tī; I, J, N: asvamantrayanti; em. by LVP; Tib: dbang med par byed pa [12] D: ki [13] F: śatyāṃ [14] A, B, E, F, H-L, N: vaktu; em. by LVP (silently) [15] H: vivakṣyām [16] I: anuvidhiḥyante [17] A, E, H: °datasya; D: prasaṅgāyāda°; F: prasagā°; I: prasagāpādatasya [18] D: °viparītārthapattiḥ; F: prasaṃgavirītārtā°; H: °viparitā°; K: prasaṃgavirātārtā°

§36. तथा चाचार्यो[1] भूयसा[2] प्रसङ्गापत्तिमुखेनैव[3] परपक्षं[4] निराकरोति[5] स्म[6] –

नाकाशं[7] विद्यते[8] किञ्चित्[9] पूर्वमाकाशलक्षणात्।
P5r अलक्षणं[10] प्रसज्येत[11] स्यात्[12] पूर्वं[13] यदि[14] लक्षणात्॥
रूपकारणनिर्मुक्ते[15] रूपे[16] रूपं[17] प्रसज्यते[18]।
अहेतुकं[19] न चास्त्य्[20] अर्थः[21] कश्चिद्[22] आहेतुकः[23] क्वचित्[24]॥

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[1] Q: cāryo; D: cācāryā; H: cāryo [2] F: kūyasā; N: bhūyasyā [3] C, G, J, N: °mukhainaiva; I: °mukhanaiva [4] A-F, H-M: °pakṣā; G, N: parakṣā; em. by LVP (silently) [5] D: nirokaroti [6] Q: om. [7] D: nākīśaṃ [8] D: vidyaṃte [9] F: kicit [10] A: arakṣaṇaṃ [11] A: prasaṃhyeta; B: prasatyeta; E, F, L: prasahyeta; H: pasahyetaḥ; I: prasajyataḥ [12] F: syā; L: syā, half-*daṇḍa*, t [13] D, G: pūrva [14] D: yati [15] Em. with LVP: rūpakāraṇanirmukte. P, Q: rūpakāraṇanirmuktaṃ na rūpam upalabhyate: mss P and Q substitute MMK IV.1ab for MMK IV.2ab, the verse-half attested in the other mss and Tib. MMK IV.2cd, as in the other mss, follows. A, E: rūpakārūṇanirmmukta; B, C, G, J, K, M, N: rūpakārūṇa°; D: °nimuktai; F: rūpakārūṇanimukte; H: rūpakārūṇanirmukta; I: as A, °ktaḥ; L: rūpakāruṇanirmmukta, with (Nepalese-script) wavy line over *kt* to indicate *kte*; em. by LVP (silently) [16] A, E: rūye; I: rūpa [17] F, K: rūpa [18] A: prasaṃhyate; B, E, F, H, L: prasahyate; G: pasajyate [19] F: ahotukaṃ. LVP (PsP_L 24, n. 8) states that his mss read *āhetukam* but all read *ahetukaṃ*. The mss also read *ahetukaṃ* when the *kārikā* is presented in the fourth chapter (P is damaged; I do not have access to Q's fourth chapter). Ye (2011a: 68) accepts *āhetukaṃ*. Nāgārjuna uses the form *āhetuka* when the metre demands a long syllable (cf. MacDonald 2007: 34), but one is not required here. [20] D: vā° [21] L: urthaḥ [22] C, G, J, N: kacid [23] G: °ka; LVP emends to *ahetukaḥ* but makes reference (PsP_L 24, n. 8) to the reading *āhetukaḥ* in his mss. He accepts the reading *āhetukaḥ* for the *kārikā* at its occurrence in the fourth chapter and in his

इति[1]।

PsP$_{L}$ 25 तथा[2]

भावस्[3] तावन् न निर्वाणं[4] जरामरणलक्षणम्[5]।
प्रसज्येतास्ति[6] भावो[7] हि न[8] जरामरणं[9] विना॥ B8r

इत्यादिना[10]॥

§37. अथार्थवाक्यत्वाद्[11] आचार्यवाक्यानां[12] महार्थत्वे[13] सत्य् अनेक- A7r
प्रयोगहेतुत्वं[14] परिकल्प्येत[15]। आचार्यबुद्धपालितवाक्यान्य्[16] अपि C9r

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list of corrections at PsP$_{L}$ 597 corrects the first chapter citation to *āhetukaḥ*. **24** G: kṛcid

1 PsP$_{L}$: om. iti **2** H: tathāḥ; M: tadyathā; LVP: tadyathā; Tib: de bzhin du **3** D: havas **4** D: nivaṇaṃ **5** A, E, H, I: °ṇa; C: °maraṇaṃlakṣaṇaṃ; M: lakṣaṇaṃ **6** A, E, F, H, I: prasahyatāsti; B, L: prasahyetāsti; C, G, K: prasajyatāsti; D: prasajyetosti **7** A: bhāva; B, C, E-N: bhāvā; em. by LVP (silently) **8** H: om. **9** A, C, D, E, G-I, M: °ṇa **10** A, E, H, I, L: vinebhyādinā; C, G, J: vinesvādinā; M: vitesvādinā **11** C, G-I, N: arthārtha° **12** A, E, H: °na; D: āvākyānāya; I: °nā **13** D: mahāthatve **14** Q: anekaprayoganiṣpattihetutvaṃ; A, B, E, F, H, I, K, L: anekaprayoganiṣpattihetutvaṃ; D: anekapramoganiṣpatti°; C, G, J, M, N: enekaprayoganiṣpatti°; PsP$_{L}$: °prayoganiṣpattihetutvaṃ; PsP Tib: sbyor ba du ma'i rgyu nyid (n.e. niṣpatti). It is difficult to explain P's loss of *niṣpatti* on paleographical grounds. PsP Tib does not copy in PP Tib at this point (PP Tib: sbyor ba'i tshig du ma dag gi gzhi) but rather translates from PsP Sanskrit. It would seem that Q and ms ι received the interpolated and explanatory reading *niṣpatti* from ms δ. It is possible that *niṣpatti* was in the ms related to δ used by the Tibetan translators, but was not appropriated by them. **15** Q: parikalpet; A-C, E-N: parikalpet; D: parikalpya; em. of *parikalpet* by LVP (silently) to *parikalpyate*. De Jong (1978: 30) accepts D's reading which he considers as confirmed by

किमिति न तथैव[1] परिकल्प्यन्ते[2]।

H8v M7r §38. अथ स्यात्[3] – वृत्तिकाराणाम्[4] एष न्यायो[5] यत् प्रयोगवाक्यविस्तराभिधानं[6] कर्तव्यम्[7] इति।

एतदपि नास्ति[8]। विग्रहव्यावर्तन्याम्[9] वृत्तिं[10] कुर्वताप्य्[11] आचार्येण[12]
I10v J9r प्रयोगवाक्यानभिधानात्[13] ॥

Tib's *rtog na*; *rtog nas*, however, would be the more usual equivalent for the gerund *parikalpya*. The *na* here more than likely represents part of the translation for *atha*, that is, it is the concluding particle of the oft-attested *ci ste ... na* (see, e.g., CŚṬ Tib-Skt Index [Suzuki 1994: 112] where *rtog na* is listed as translating only present passive, present participle and optative forms, and the occurrences of *rtog na* for *kalpyeta*, *parikalpyate* and *parikalpyeta* are preceded by *ci ste*). **16** A, E: °vākyātp; G: °buddhapālivākyāty; N: °vyākyāvy; em. by LVP of °*vākyāny* to °*vyākhyānāny*, even though his mss support the reading °*vākyāny* and he notes (PsP$_{L}$ 25, n. 3) that Tib "= *vākyāni*"; Tib: ngag dag.

1 C: tatheva; D: tatyeva; Tib: n.e. eva **2** A, E, H: parikalpet; B: parikalpyate; C, M, N: parikalpānte; F: parikalpante; G: parikalpāke; I: parikalpeta; K: parikal(?)paṃte; L: parikalpaṃte; em. by LVP (silently) **3** D: smād **4** Q: °kāraṇām; A, C: °kāraṇām; D: vṛttikorāṇom; F: °kānāṇām **5** A, E, F, H, I, K: tyāyo; C, G, M: nyāvo **6** A, C, E, F, H-J, L, N: payogavākyaviṣṭarā°; B, G, M: °viṣṭarā°; K: yayogavākyaviṣṭarā°; em. by LVP (silently) **7** A: kartarvya **8** E: tāsti; F: nāstī **9** A, E, H, I, L: vigrahavyāpattatyāṃ; B, J: °vyāpattanyāṃ, C: °vyāparttinyāṃ; D: °vyāvattanyāṃ; F, K: °vyāpattavyāṃ; G: °vyāpattiṃnyā; M: °vyāpattinyāṃ; N: °vyāpattaṃnyām; em. by LVP: vigrahavyāvartanyā. LVP states that all his mss read *vigrahavyāpattibhyāṃ* (but see L, M and N). Tib: rtsod pa bzlog pa'i **10** D: vṛtti **11** A, B, E, G, J-M: kurvatopy; C, I, N: kurvvatopy; F: kūrvatopy; H: kurdhatopy; em. by LVP (silently) **12** C, D, G, I, M: ācāryaṇa; H: ācāryena; K: ācāyeṃṇa **13** D: prayāgavākyānebhidhānāt

§39. अपि चात्मनस्[1] तर्कशास्त्रातिकौशलमात्रम्[2] आविख्यासोर्[3] N8r K8v
अङ्गीकृतमध्यमकदर्शनस्यापि[4] यत् स्वतन्त्रप्रयोगवाक्याभिधानम्। G9r
तदतितराम्[5] अनेकदोषसमुदायास्पदम्[6] अस्य तार्किकस्योपलक्ष्यते[7]। कथं कृत्वा। तत्र[8] यत्[9] तावद् एतद्[10] उक्तम्[11] –

PsP_L 26 प्रयोगवाक्यं[12] त्व् एतद्[13] भवति – न परमार्थत[14] आध्यात्मिकान्य्[15] आयतनानि[16] स्वत[17] उत्पन्नानि[18] विद्यमानत्वाच्[19]

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[1] D: vāt°; F, K: cātmatas [2] A: tarkarśāstātikau°; C, G, J, M, N: tarkaśāstrādi°; D: terkaśāmtrātikauśalampātram [3] A-C, E, F, H-N: āvikhyāsār; D: avikhyāsor; G: āvisyasār; conj. by LVP: āvi[ścikīrṣayā]; Tib: bstan par ’dod pas [4] Q: °madhyaka°; A, E: °darśasyāpi; H: aṅgi...darśasyāpi; I: °madhyamadarśasyāpi; Tib: dbu ma pa’i lta ba khas len bzhin du yang ∴ aṅgīkṛtamadhyamakadarśanasyāpi (dbu ma pa’i lta ba presumes mādhyamikadarśana) [5] C, G, M: °rom [6] A, E, F, H-L, N: °samudāyospadam; C, G, M: °samudrāyospadam; em. by LVP (silently) [7] A, E, G, H, I: °palabhyate; B, F, J-L, N: °palakṣate; C, J, M: °palakate; D: tarkikasyāpa°; em. by LVP (silently) [8] A-C, E-N: om.; conj. by LVP: [tatra]; Tib: de la [9] A, E, H, I: yap [10] A, E, F, H, I, K, L: aiva; B, C, G, J, M, N: eva; em. by LVP: evam; Tib: ’di skad du [11] A-C, E-N: yuktaṃ [12] P: prayogavākya [13] A, D, E, F, H-L: atad; C, G, M, N: ata; conj. by LVP: [atra] prayogavākyaṃ bhavati; Tib: n.e. etat: ’dir sbyor ba’i tshig tu ’gyur ba ni. PsP Tib cites from PP Tib: ’dir sbyor ba’i tshig tu ’gyur ba ni. [14] A-C, E-N: parārtha; conj. by LVP: para[m]ārtha[ta] [15] D: ādhyālmikāny [16] D, M: āyatenāni [17] G: svatantra [18] Q: om. utpannāni vidyamānatvāt caitanyavat ‖ iti | kimarthaṃ punar atra paramārthata iti viśeṣaṇam upādīyate ‖ lokasaṃvṛtyābhyupetasyotpādasyāpratiṣidhyamānatvāt pratiṣedhe cābhyupetabādhāprasaṅgād iti cet | naitad yuktaṃ saṃvṛtyāpi svata (eyeskip: svata utpannāni → svata utpattyanabhyupagamāt); D: ulpannāni [19] A, E: vidyamātatvāt

चैतन्यवत्[1] ॥

इति किमर्थं[2] पुनर्[3] अत्र परमार्थत इति विशेषणम्[4] उपादीयते[5] ॥

§40. लोकसंवृत्याभ्युपेतस्योत्पादस्याप्रतिषिध्यमानत्वात्[6] प्रतिषेधे
E6v L7v चाभ्युपेतबाधाप्रसङ्गाद्[7] इति चेत्। नैतद् युक्तं संवृत्यापि[8] स्वत[9] उत्पत्त्यनभ्युपगमात्[10] ॥

§41. यथोक्तं सूत्रे –

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[1] A: om. caitanyavat ‖ iti | kimarthaṃ punar atra paramārthata iti viśeṣaṇam upādīyate ‖ lokasaṃvṛtyābhyupetasyotpādasyāpratiṣidhyamānatvāt; B, E, F, H-L, N: °vād; D: caivanyavad; C, G, M: caitavyavod; em. by LVP [2] C, G, M: kimarthaḥ; E, H-L, N: kimartha; F: kimatha; em. by LVP (silently) [3] D: puner; G: punav; Tib: n.e. punar [4] C, G, J, M, N: viśeṣam [5] B, C, E, G-N: upādāyate; F: upādāyete; em. by LVP (silently) [6] C, E, H, J-L: °bhyupatasyo°; D: lokaśaṃkṛtyātyuyetasyānpādasyāpratividhyamānatvāt; F: °saṃvṛtyātyūpatasyātpādasyā°; G: °saṃvṛtyātyupatasyo°; I: °bhyupatasyotpāda≈tiṣidhya°; M: °saṃvṛttyātyupatasyo°; N: °bhyupatasyo...mānat; em. by LVP (silently): °bhyupagatasyo°. De Jong (1978: 31) refers to PsP$_{L}$ 26.3's *cābhyupetabādhāprasaṅgād* as support for the reading *°bhyupetasyo°*. [7] C: cābhyupata°; D: vātyuyaṃtabādhā°; F: cātyūpeta°; G, M: cātyupata°; H: cābhyuyeta° [8] A, E: savṛtyāpi; F: savṛttyāpi [9] I: svataḥ [10] A, E, H, I: utpatyenabhyu°; B: utpattyenābhyu°; C, J, N: utpastyenabhyu° (N: utpattyena°?); D: utpatyunatyupagamāt; F: utpattenetyūpagamāt; G: utpastyanatyu°; K: utpattenabhyu°; L: utpattyenabhyu°; M: utpastyenatyu°; em. by LVP (silently)

> स चायं[1] बीजहेतुको[2] ऽङ्कुर[3] उत्पद्यमानो न स्वयङ्कृतो[4] न[5]
> परकृतो[6] नोभयकृतो[7] नाप्यहेतुसमुत्पन्नो[8] नेश्वरकालाणुप्रकृति-
> स्वभावसम्भूतः[9] ॥

इति।

तथा

> **बीजस्य सतो यथाङ्कुरो[10] न च यो[11] बीजु[12] स चैव[13] अङ्कुरो[14] ।** F6v
> **न च अन्यु[15] ततो न[16] चैव[17] तद् एम्[18] अनुच्छेदमशाश्वत[19]** C9v
> **धर्मता[20] ॥**

इति[21] ।

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[1] C, G, H, M: cāpam; D: vāyaṃ [2] C, G, J, M: °hetukāṃ; D: °hetokā [3] A, E, F, H, I: ākula (ā conjoined with preceding word); B: āṅkula; C, G, J, M, N: ’kula; D: ’kuraṃ; K: ’ṃkula; L: ’≈ula [4] G: svayuṃkṛto; M: svayatkṛto [5] F, K: om. [6] F, K: om. [7] D: nohaya°; I: °kṛtoḥ [8] M: °pano [9] A, E: °prakṛtiśvabhāva°; D: naiśvarakālā≈pra°; F, K: °kālāṇupakṛtiśva°; L: °kālāṃuprakṛtiśva°; M: °kālāśuprakṛti° [10] D: °karo; F: yathākuro [11] A-N: yā; em. by LVP (silently) [12] A, F: bija; B, D, E, H-J, L, N: bījaṃ; C, G, M: bīja; K: bījaḥ; em. by LVP (silently) [13] G: caivī [14] G: kuro [15] A, E, F, H, I: anyū [16] K: ne [17] A, E, L: vaiva [18] Em.: em (cf. BHSD s.v. em). P, Q: evam; A-L, N: evam; M: evatadevam; PsP$_{L}$: evam. See Translation note. [19] I: anukṣ(?)edama°; em. by LVP (silently): °da aśāś°; Lalitavistara (Lefmann): °da aśāś°. The metre is not affected by the inclusion of the *m* of the mss’ °*dam*, which I understand as a hiatus bridger. On the verse’s metrical problems, see Translation note. [20] P: ⊗; D: dharmajeti (*sandhi* with following *iti*); N: dharmma [21] H: °tiḥ

I11r इहापि वक्ष्यति[1] –

B8v H9r **प्रतीत्य[2] यद् यद् भवति न[3] हि तावत्[4] तद्[5] एव तत्[6]।**
न चान्यद्[7] अपि तत्[8] तस्मान् नोच्छिन्नं[9] नापि शाश्वतम्॥

इति[10]॥

§42. परमतापेक्षं[11] विशेषणम्[12] इति[13] चेत्[14], तद्[15] अयुक्तम्[16],
J9v संवृत्यापि[17] तदीयव्यवस्थानभ्युपगमात्[18]। सत्यद्वयाविपरीतदर्शन- PsP$_L$ 27
K9r G9v परिभ्रष्टा[19] एव हि तीर्थिका[20] यावद्[21] उभयथापि[22] निषिध्यन्ते[23],
तावद्[24] गुण एव सम्भाव्यत इति[25]। एवं[26] परमतापेक्षम्[27] अपि[28]
A7v विशेषणाभिधानं न युज्यते[29]॥

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1 F, K: vakṣati 2 A: pratitya 3 D: ne 4 D: tovat; H: tācat; I: tācan 5 M: om.; K: ted 6 A-C, E-G, I-N: bhavati; H: bhavatiḥ; em. by LVP (silently) 7 Tib: n.e. ca 8 H: ttat; Tib: n.e. tat 9 P: nācchinnaṃ; G, M: °na 10 H: itiḥ 11 D: paramatāyakṣaṃ 12 N: viśeṣeṇam; Tib: khyad par du byas ⁖ viśeṣaṇam 13 M: api 14 A-E, G-N: ce; em. by LVP (silently) 15 Q: om.; F: om.; Tib: de yang 16 Q: om.; D: umuktaṃ 17 C: maṃvṛtyāpi; I: savṛ° 18 A, E, H, I: °bhyūpagamāt; B: °sthānetyupagamāt; D, G, M: °tyupagamāt; F: °tyūpagamāt 19 A-C, E, G, H, J, L-N: satyadvayādviparīta°; D: °vipanīta°; F, K: satyadvayādviparītadarśanepari°; I: satyadvayādviparitadarśanaparitrastā°; em. by LVP (silently) 20 H: torthikā 21 N: yāvud 22 C, G, J, N : ubhayayathāpi; M: ubhayeyathāpi 23 A: nipidhyaṃte; B: °dhyate; C, E, M: °dhyaṃte; F, K, L: tiṣidhyaṃte; H, I: niṣidhyanteḥ 24 M: tācat 25 H: itiḥ 26 B: eṃvaṃ; F: evem 27 P: (para)matāp[2]; A, E: eramatāyekṣ; C, G, M: °pekam; D: °yekṣam; F, K, L: peramatāyekṣ; H: eramatāyech; I: eramatāyakṣ 28 G: ayi 29 G: pujyate

§43. न चापि[1] लोकः[2] स्वत उत्पत्तिं प्रतिपन्नः। यतस्[3] तदपेक्षयापि[4] N8v M7v
विशेषणसाफल्यं[5] स्यात्। लोको[6] हि स्वतः परत इत्येवमादिकं D5r
विचारमनवतार्य कारणात्[7] कार्यम्[8] उत्पद्यत[9] इत्य्[10] एतावन्मात्रं[11] प्रतिपन्नः॥

§44. एवमाचार्यो ऽपि व्यवस्थापयामासेति[12] सर्वथा विशेषण-वैफल्यम्[13] एव निश्चीयते[14]॥

§45. अपि च यदि[15] संवृत्योत्पत्तिप्रतिषेधनिराचिकीर्षुणा[16] विशे-
षणम् एतद्[17] उपादीयते[18]। तदा स्वतो ऽसिद्धाधारः[19] पक्षदोष[20] Q5r

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[1] C, G: rāpi; Tib: n.e. ca [2] A: tokaḥ; D: lākaḥ [3] D: yates [4] D: tadayekṣayopi; H: tadayakṣayāpi [5] A: viśaiṣāphalyaṃ; B, C, E-H, J-N: viśeṣasāphalyaṃ; D: viśeṣesāphalaṃ; I: viśeṣasāphalya; em. by LVP (silently) [6] D: lokā [7] H: kāyakāraṇāt [8] M: kāryāṃ [9] A: utpadyarte; E: utpadyaṃte [10] C, G, M: rit; I: it [11] H: tāvan°; I: āvan° [12] P: ⊗; B: °yāsāseti; I: vevasthā° [13] P: [2](ṣa)[1].(ai)pha-lyam; C, G, J, M: viśeṣeṇa°; D: °vaidaphalyam; F, K: viśeṣavai°; H: °phalam; N: viśepeṇa° [14] P: ⊗; A, E, F, G, K-M: niściyate; D: ni≈ścīyate; H: niściyateḥ; I: niṣciyete [15] P: Ø; D: padi [16] Q: °ni-rācikīrṣuṇa vatad (the *akṣara*s after °*nirācikīrṣuṇa* have been erased and *vatad* [for *etad*] *viṣeśaṇaṃ* written as the correction); A, E, H: °ṣaṇa; C, G, N: °nirāvikīrṣuṇā; D: °pratiṣedhanimacikīrṣuṇā; F, K: °ṣaṇā; I: °pratiṣyedhanirācikīrṣaṇā; M: samvavṛtyo...nirāvikīrṣuṇā; Tib: n.e. pratiṣedha: kun rdzob tu skye ba dgag par 'dod nas [17] Q: see previous note; D: atad [18] H: upādiyateḥ [19] Em. by LVP: 'siddhādhāre. LVP (PsP$_L$ 27, n. 5) writes, "La lecture des Mss. n'est pas constante, ici et infra 30.10.15," but at this point and at PsP$_L$ 30.10, L, M, N (= Cambridge, Paris and Calcutta) and the other mss available to this study concur in reading '*siddhādhāraḥ* (*asiddhādhāra* at 30.15 is in a compound). LVP adds, "Il faut, je crois, lire *asiddhādhā-raḥ pakṣa*° (cf. 28.4)." [20] A-C, E-L, N: °doṣe; M: doṣo; em. by

P5v आश्रयासिद्धो[1] वा हेतुदोषः स्यात्[2]। परमार्थतः स्वतश्[3] चक्षुराद्या-
I11v यतनानाम्[4] अनभ्युपगमात्[5]॥

C10r §46. संवृत्या[6] चक्षुरादिसद्भावाद्[7] अदोष[8] इति चेत्। परमार्थत इत्य्
एतत्[9] तर्हि कस्य[10] विशेषणम्॥

L8r §47. सांवृतानां[11] चक्षुरादीनां[12] परमार्थत[13] उत्पत्तिप्रतिषेधाद्[14]
उत्पत्तिप्रतिषेधविशेषणं[15] परमार्थग्रहणमिति चेत्। एवम्[16] तर्ह्य्
H9v एवम्[17] एव[18] वक्तव्यं[19] स्यात्–सांवृतानां[20] चक्षुरादीनां[21] परमार्थतो PsP$_L$ 28
नास्त्य्[22] उत्पत्तिर्[23] इति। न[24] चैवम्[25] उच्यते[26]। उच्यमाने[27] ऽपि
E7r J10r परैर् द्रव्यसताम्[28] एव चक्षुरादीनाम्[29] अभ्युपगमात्[30] प्रज्ञप्तिसताम्

LVP (silently)
[1] A-C, E-N: āśrayosiddho; D: °siddhā; em. by LVP: āśrayasiddhau. [2] D: syāta [3] D: pṛsvataś [4] A: °yatanām [5] B-D, G, M: anatyu°; F: anatyū° [6] A, E, F, H, I, K, L: savṛtyā [7] A: °ādisabhāvād; B, E, F, H, K, L: °ādisaṃbhāvād; C, J, M, N: °ādisambhāvād; G: °ādisambhāyād; I: °ādiśaṃbhāvād; em. by LVP (silently) [8] P: ⊗; D: edoṣa [9] Q: evan; I: atat [10] P: Ø; D: kaisya; G: tasya [11] I: sāvṛtānā [12] P: Ø; D: cakṣurāhīnāṃ [13] F: paramārtha; N: °thaḥ [14] A: utpatte°; C, N: °pratiṣadhād; G, M: °pratiṣadhā; H: utpantepratiṣedhā; I: °pratiṣedhā [15] F: °viśaṣaṇaṃ; G: °pratiśedhaviśeṣaṇaṃ; H: utpatipratiṣedhaviṣeśaṇaṃ; M: utpāttapraṣedhaviśeṣaṇaṃ; Tib: skye ba ’gog pa’i khyad par yin no; em. by LVP (silently): °viśeṣaṇe [16] M: eva [17] P: evan; C, G, M: evaṃm [18] Tib: n.e. eva [19] D, G: caktavyaṃ; N: °vya [20] D: sāṃpratānāṃ [21] A, E, H, I: °ādināṃ [22] M: nāty [23] A: atpattir [24] A: om. [25] D: caivaṃm [26] I: ucyabhya [27] D: ucyamāno [28] A-C, E-N: ucyasatām; em. by LVP: vastusatāṃ; Tib: rdzas su yod pa nyid du [29] A, E, F, H, I, K, L: cakṣurīdīnām [30] P: Ø; B, D, G, M, N: atyu°; F: atyūpagamātaḥ

चानभ्युपगमात्[1] परतो ऽसिद्धाधारः पक्षदोषः[2] स्यादिति न G10r B9r K9v
युक्तमेतत्॥

§48. अथ स्यात् – यथानित्यः[3] शब्द इति धर्मधर्मिणोः[4] सामान्यम्[5]
PsP$_L$ 29 एव गृह्यते। न विशेषः। विशेषग्रहणे हि सत्य् अनुमानानुमेयव्यव- F7r
हाराभावः[6] स्यात्। तथा[7] हि यदि[8] चातुर्महाभौतिकः[9] शब्दो गृह्यते[10]
स परस्यासिद्धः[11]। अथाकाशगुणो[12] गृह्यते[13] स बौद्धस्य[14] स्वतो[15] N9r
ऽसिद्धः। तथा वैशेषिकस्यापि[16] शब्दानित्यतां[17] प्रतिजानानस्य यदि I12r

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[1] P: ⊗; A, E, H, K, L: dhyātenābhyu°; B, G, M: dhyānenātyu°; C, J, N: dhyānenābhyu°; D: dhā(?)nenātyupagam(?)ārthat; F: dhyātenātyū°; I: dhyātenābhyupamāgat; em. by LVP: anabhyupagamāt (silently); Tib: khas ma blangs pa'i phyir dang | [2] H: °doṣā [3] D: yathādanirtyuḥ; I: yathā 'nībhyaḥ [4] H: dharmadharmīnoḥ; K: °dharmiṇāḥ; N: °dharmmiḥ; Tib: chos dang chos can gnyis spyi; em. by LVP (silently): linked with the following word to create the compound *dharmadharmisāmānyam*. De Jong (1978: 31) points to the compound *dharmadharmisāmānyam* at PsP$_L$ 29.5 which, in contrast to the case here, has been translated as *chos dang chos can spyi*, that is, without indicating Skt's dual declension. [5] I: sāmānem [6] D: anumānānumeyaivya°; H: °bhāva [7] H: tadā; I: bhatā [8] A: yahi [9] D: cāturmabhāhautikaḥ [10] Q: gṛhyet; A, E, H, I: gṛhyateta; C, G, M: gṛhya [11] A, E, H: parato 'siddhaḥ; I: as A, °ddha [12] A: °ṇā [13] Q: gṛhyeta; N: gṛhāte [14] P: ⊗; A, C, E, G-N: baiddhasya; em. by LVP (silently) [15] F: to; M: svabhāto [16] A-C, E, G-N: °syā; F: vaiseṣikasyā; Tib: bye brag pa ... yang; PsP$_L$: om. api [17] A-C, E-N: śabdo°; I: śabdonityetāṃ; em. by LVP (silently)

A8r कार्यः[1] शब्दो गृह्यते[2] स परतो[3] ऽसिद्धः[4]। अथ अभिव्यङ्ग्यः[5] स
M8r स्वतो[6] ऽसिद्धः। एवं[7] यथासम्भवम्[8]। विनाशो ऽपि यदि[9] सहेतुकः
स बौद्धस्य स्वतो[10] ऽसिद्धः[11]। अथ[12] निर्हेतुकः[13] स परतो ऽसिद्ध[14]
इति[15]। तस्माद्[16] यथात्र[17] धर्मधर्मिसामान्यमात्रम्[18] ˈ एवम्[19] इहापि
C10v धर्मिमात्रमुत्सृष्टविशेषणं ग्रहीष्यत[20] इति चेत्[21]।

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[1] H: kārya [2] P: gṛhyata; Q: gṛhyeta; A, D, E: gṛhyete; C, G, M: gṛhyata; F, J, K, L, N: gṛhyeta [3] D: parāto [4] D: dasiddhaḥ [5] Q: vānyaḥ; A: vyāryā; B, J: vyaṅgyaḥ(?); C, D, G, M: vyaṃgāḥ; E, F, I, K, L: vyargyaḥ; H: vyargaḥ; PsP_{L}: vyaṅgyaḥ; Tib: mngon par gsal bar byas pa yin (abhivyaktaḥ). Cabezon (1992: 279), translating from the quotation of the passage in the sTong thun chen mo, records *mngon par gsal bar bya ba*. [6] G: svate [7] I: eve [8] G: °sabhavaṃ [9] F: yayi [10] N: svataḥ [11] N: om. [12] Q: om. [13] P: nirahetukaḥ; A: nirhatukaḥ; D: nihe° [14] G: paro 'siddhaḥ; em. by LVP: parasyāsiddha; Tib: pa rol po la ma grub. Earlier in the paragraph, *pha rol po la ma grub* translates *parasyāsiddhaḥ* (its complement *bauddhasya svato 'siddhaḥ* is translated *rang nyid sangs rgyas pa la ma grub pa yin*); *gzhan la ma grub* translates *parato 'siddhaḥ* (its complement *svato 'siddhaḥ* is translated *rang la ma grub*). The form *parataḥ* attested in the mss may be considered the complement to *svataḥ* (the second instance of *bauddhasya svato 'siddhaḥ* is translated *sangs rgyas pa rang la ma grub pa yin*). [15] C, G, J, M, N: om. [16] N: yasmād [17] C: yathāte; G, M: yathātre [18] I: °sāmātyamātram [19] G: evas; conj. by LVP: e[va gṛhyate (half *daṇḍa*) e]vam. Tib merely clarifies with its preceding *'dzin pa* what is understood through *anuvṛtti* in the Skt; see de Jong 1978: 31. [20] A, E, H, I: grahīpyata; C, D, M: grahīṣyeta; G: gṛhīṣyeta; L: grahī≈yata [21] A: cat

PsP$_L$ 30 न[1] चैतदेवम् । यस्माद्[2] यदैवोत्पादप्रतिषेधो[3] ऽत्र[4] साध्यधर्मो
ऽभिप्रेतः[5]। तदैव धर्मिणस्[6] तदाधारस्य विपर्यासमात्रासादिता-
त्मभावस्य[7] प्रच्युतिः[8] स्वयम् एवानेनाङ्गीकृता[9]। भिन्नौ[10] हि
विपर्यासाविपर्यासौ[11]। तद् यदा[12] विपर्यासेनासत्[13] सत्त्वेन गृह्यते[14] H10r
तैमिरिकेणेव[15] केशादि[16]। तदा[17] कुतः[18] सद्भूतपदार्थलेशस्याप्य्[19] L8v
उपलब्धिः[20]। यदा चाविपर्यासाद्[21] अभूतं[22] नाध्यारोप्यते[23] वितैमि- J10v G10v

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[1] A, E, F, H, I, K, L: ta [2] G: tasmād; Tib: ’di ltar ⁘ yasmāt [3] D: yadaivātpāda°; I: °pratiṣyadho; M: °pratiṣadho; Tib: n.e. eva [4] D: tre [5] A, E, H, I: pratas; D: hipretas [6] A, E, F, H, K, L: dharmiṇes; G: dharmmeṇas; I: dharmmines [7] Q: °mātrasāditā°; D: °ātmahāvasya; N: viparyyāsemāditātma° [8] F: °ti; I: pratpratiḥ [9] A: avānenāgīkṛtā; D: evānenāṃṅgīkṛtā; E, I, L: avāne°; G: evātenāṅgīkṛtā; H: avanenāṃgikṛtā; Tib: ’dis rang nyid kyis khas blangs pa nyid ⁘ svayam evānenāṅgīkṛtā [10] D: hinnau [11] D: viparyāsāviyayāsau [12] Em. with LVP (LVP emends silently): yadā. P, Q: yathā; A-H, J-N: yathā; I: yathāpi; Tib: gang gi tshe [13] A, B, E, F, H-L, N: viparyāsenosat; C, G, M: viparyāseno; D: viparyāsenosat, after *o*, *saṃvṛtiḥ syād* | *ata evokta* (= eyeskip forward [end of paragraph]) but then deleted by enclosure in square brackets; em. by LVP (silently) [14] N: gṛhyete [15] A, E, H: temitirikeneva; B, F, K, L: temi°; C, G, J, M, N: tami°; I: temitirakeneva; em. by LVP (silently) [16] M: keśodi [17] G: tada [18] I: kuta [19] A, E, F, H, I, K, L: °padārthalaśa°; C: sadbhūtaparārthalasyāpy; D: sudbhūtapadārthalaṣesyāty; G: sambhūtaparārthalasyāpy; J, N: sadbhūtaparārthalasasyāpy; M: sambhūtaparārthalapy; em. by LVP (silently) [20] C, G: apalabdhiḥ; M: āpalabdhiḥ [21] A, H: cāpiparyā°; D: cāvoyathāsād; Tib: n.e. ca [22] F: adbhūtaṃ [23] Q: na samāropyate (°samā° is a correction); A, E, F, H, I, K: nādhāropite; B, C, G, J, L-N: nādhyāropite; D: nādhyoropyate; em. by LVP (silently): nādhyaropitaṃ; Tib: sgro mi ’dogs pa. Yotsuya (1999: 101) retains LVP’s reading and assigns de Jong’s (1978: 31) emendation *nādhyāropyate* (confirmed by ms P) to the

रिकेणेव[1] केशादि। तदा[2] कुतो[3] ऽसद्भूतपदार्थलेशस्याप्य्[4] उपलब्धिर्
K10r येन[5] तदानीं[6] संवृतिः[7] स्यात्॥

अत एवोक्तम्[8] आचार्यपादैः[9] –

I12v **यदि किञ्चिद्[10] उपलभेयं[11] प्रवर्तयेयं[12] निवर्तयेयं[13] वा।**
प्रत्यक्षादिभिर्[14] अर्थैस्[15] तदभावान् मे ऽनुपालम्भः॥

इति॥

यतश् चैवं[16] भिन्नौ विपर्यासाविपर्यासौ[17]। अतो[18] विदुषाम्[19] अविप-
B9v र्यासावस्थायां[20] विपरीतस्यासम्भवात्[21] कुतः[22] सांवृतं चक्षुर्[23] यस्य

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variant level. He further reports H, I and J as reading *nādhyāropyeta* but none of the three attest this reading.

[1] A: vitemirikerameva; B: vitaimiriṇeva; C, E, G, I, J, L-N: vitemi°; D: vitemitirikeṇeva; F, K: mirikeṇeva; H: vitesirikerameva; em. by LVP (silently) [2] Tib: de'i tshe na yang ⁘ tadā [3] C, G, J, M, N: kutoḥ [4] A: madbhūta°; E, H-L, N: sad°; C, G: sad...laśasyāpy; D: 'sabhūtapadārthalaśesyāpy; F: °padārthalenasyāpy; M: satbhūtadārthalasasyāpy [5] Q: tvena; C: ṣyana; G: yāna; M, N: yana [6] D: tadānāṃ; I: °nī [7] D: °ti; G: savṛtiḥ; N: daṃvṛtiḥ [8] F: yevoktam; Tib: adds kyang [9] A: ācāryāpādaiḥ; B: °padair; D: ācāryaryādaiḥ; H: ācāryayadai [10] H: kiṃci [11] I: upalabhayaṃ. The *parasmaipāda* suffix with *upa√labh* is unusual (as opposed to its use in Pāli); perhaps BHS? [12] I: pravarttayayaṃ; J: pravarttaṣeyaṃ [13] C, G, M: om.; H: °nivarttayepaṃ; N: nivarttayaṃ [14] H: pratakṣādibhir; M: tyakṣādibhir; N: pratakādibhir [15] D, G: arthes; M, N: athais [16] B: caiva; Tib: n.e. ca [17] A: viparyyāsāviparyāsāviparyāsav; E, H, I: °sav [18] B, C, G, J, M, N: eto [19] N: viduḥkhām; Tib: n.e. viduṣām [20] D: avipayati | vasthāyāṃ; em. by LVP (silently): aviparītāvasthāyāṃ [21] D: vipatāṃtasyā°; I: viparītasyātasaṃ° [22] A, E, H, I: kuta [23] C, G, J, M, N: cakṣu

धर्मित्वं[1] स्यादिति न[2] व्यावर्तते[3] ऽसिद्धाधारः[4] पक्षदोष आश्रयासिद्धो वा[5] हेतुदोष[6] इत्य् अपरिहार[7] एवायम्[8] ॥ N9v E7v

§49. निदर्शनस्यापि[9] नास्ति साम्यम्[10]। तत्र हि शब्दसामान्यम्[11] अनित्यत्वसामान्यं[12] चाविवक्षितविशेषं[13] द्वयोरपि संविद्यते[14]। न त्व् एवं[15] चक्षुःसामान्यं[16] शून्यताशून्यतावादिभ्यां[17] संवृत्याङ्गीकृतं[18] नापि[19] परमार्थत इति नास्ति[20] निदर्शनसाम्यम्[21] ॥ Q5v C11r P6r D5v

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[1] N: °tva [2] I: ta [3] Tib: ldog pa med pa nyid pas ⁘ na vyāvartate [...] iti [4] Em. by LVP (silently): 'siddhādhāre [5] Tib: gzhi ma grub pa'i phyogs kyi skyon dang | gzhi ma grub pa'i gtan tshigs kyi skyon ⁘ 'siddhādhāraḥ pakṣadoṣa āśrayāsiddho vā hetudoṣaḥ. Cp. Tib §45 (= LVP 27.8) gzhi ma grub pa'i phyogs kyi nyes pa 'am | gzhi ma grub pa'i gtan tshigs kyi skyon for a reflection of the same construction with *vā*. [6] C, G, M: doṣar [7] D: āparihāra; F: eparīhāra; K, L: aparīhāra [8] H: yevāyaṃ [9] C, G, J, M, N: nidarśasyāpi [10] P: śāmyaṃ; G: māhātmyaṃ [11] Q: śabdasāmānyamānyam; C, G, M: śabdaṃsā°; D: vadasāmānyam; H: saṣṭaṣāmānyam; I: śabatsāmānyam [12] A, E: atityasāmānyaṃ; B, F, H-J, N: anityasāmānyaṃ; C, G, M: om.; K, L: anityamāmānyaṃ; conj. by LVP: anitya[tā]sāmānyaṃ; Tib: mi rtag pa nyid kyi spyi [13] A, E, F, K: vāvivarjitaviśeṣa; B, C, G, J, M: vā°; D: vovivakṣita°; H: cāvivarjitaviśeṣa; I: vāviva≈itaviśeṣa; L: vāvivajitaviśeṣa [14] H: °teḥ [15] A: aṃva; C: aṃñ; E, F, H, I, K, L: eva; G: añ; M: aṃ [16] A: °sāmānya; I: cakṣusā° [17] A: śūnyatāvādibhāṃ; B, K: °vādityāṃ; D: śunyatāvādityāṃ; F: śūnyatāśūnyatāvātyāṃ; G, M: °vādityāt [18] Q: sāṃvṛtyā°; A, E, H, I: gīkṛtaṃ; D: samvṛtyāṃgākṛta; F: āgākṛtaṃ; G: mavṛtyā°; K, L: rgīkṛtaṃ [19] A, B, E-N: nopi; C: no | pa; em. by LVP (silently) [20] D: nyasti [21] Q: nidarśanasāmānyaṃ; A: nidarśanāsāmyaṃ; F, K: sāmānyaṃ; em. by LVP (silently): nidarśanasya sāmānyaṃ. De Jong does not record D's variant. Yotsuya (1999: 105, n. 114) relegates H, I and J's reading to the variant level. Tib: dpe la yang 'dra ba yod pa ma yin (the closing phrase mirrors the opening line of this specific refutation).

§50. यश्[1] चायम् असिद्धाधारपक्षदोषोद्भावने[2] विधिः[3] ˈ एष[4] एव
A8v सत्त्वाद्[5] इत्य् अस्य[6] हेतोर्[7] असिद्धार्थतोद्भावने[8] योज्यः[9] । इत्थं PsP$_L$ 31
F7v चैतद्[10] एवं[11] यत् स्वयमप्य्[12] अनेनायं[13] यथोक्तो ऽर्थो[14] ऽभ्युप-
गतस्[15] तार्किकेन[16] । कथं कृत्वा[17] ।

M8v H10v सन्त्य्[18] एवाध्यात्मिकायतनोत्पादका[19] हेत्वादयः[20] ˈ तथा तथा-
I13r गतेन[21] निर्देशात्[22] । यद् धि[23] यथा[24] तथागतेन[25] निर्दिष्टम्[26] ˈ

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[1] G, H, M: paś [2] P: asiddhādhāraḥ pakṣadoṣodbhāvane; A: asiddhādhārayakṣadoṣāhābhane; B, C, G, J, N: °doṣādbhāvane; D: asiddhyadhārapakṣadoṣodbhāvena; E, I, L: °doṣāhāvane; F: asiddhadhārapekṣadoṣāhārane; H: asiddhadhārayakṣadoṣahāvane; K: °dhārapekṣadoṣābhārane; M: °doṣātbhāvane; em. by LVP (silently) [3] A, E, H, I: om.; B, C, F, G, J-N: vidhin; em. by LVP (silently) [4] A, E, H, I: ṣa; D: eṣā. LVP (PsP$_L$ 30, n. 5) mistakenly reports that his manuscripts attest *eṣa eva sattvādibhyaḥ svahetor*. [5] A: satvā≈ [6] A: ≈≈; B, C, E-N: asva [7] A: ≈≈r [8] A, E, H, K, L: asiddhārthatāhāvane; B: °ārthatādbhāvane; D: °ārthavodbhāvane; F: °ārthāhāvane; I: as A, °na; M: °ārthatotbhāvane. Tib: gtan tshigs 'di la ma grub pa'i skyon brjod pa la ⁘ asya hetor asiddhārthatodbhāvane. Tib's *skyon* provides symmetry with *nyes pa* (*doṣa*) of the compound in the relative clause. LVP adds a conjectured *api* (PsP$_L$ 30.16: *asiddhārthatodbhāvane* ['*pi*] *yojyaḥ*) on the basis of Tib's *yang* (*gtan tshigs 'di la ma grub pa'i skyon brjod pa la yang sbyar bar bya'o*). *yang* may represent *api* but it may more likely be an interpretation of the *ca* found at the beginning of the sentence. [9] C, G, J, N: yājyaḥ [10] G: naitad; M: raitad [11] P: eva [12] Tib: 'dis rang nyid kyis ⁘ svayam apy anena [13] C, D, G, M, N: anenoyaṃ [14] A, D-F, I, K, L: 'tho; H: tho; M: 'rpyo [15] D, F, G: tyupagatas [16] A, E, F, H, I, K, L: tārkikeśa; D: tārkikaṇa [17] PsP$_L$: om. kathaṃ kṛtvā; Tib: ji ltar zhe na [18] A, B, E, H, I: saty; C, N: sans; G: sanm; M: sam [19] D: evādhyānmikāyatenonpādako; H: aṃvādhyatmi°; I: avādhyātmi°; M: evādhyātmi:kāya° [20] D: hatvādayaḥ; G: detvādayaḥ [21] Q: gatena [22] C, J: nideršāt; D:

तत् तथा[1] । तद्यथा शान्तं[2] निर्वाणम्॥ J11r

इति।

अस्य[3] परोपक्षिप्तस्य[4] साधनस्येदं[5] दूषणम् अभिहितम्[6] अनेन – G11r

को हि[7] भवताम्[8] अभिप्रेतो[9] ऽत्र[10] हेत्वर्थः[11] । संवृत्या[12] तथा[13] तथागतेन निर्देशाद्[14] उत[15] परमार्थत[16] इति। संवृत्या[17] चेत्[18] K10v स्वतो[19] हेतोर् असिद्धार्थता[20] । परमार्थतश्[21] चेत्[22] –

न[23] सन्[24] नासन्[25] न सदसन्[26] धर्मो निर्वर्तते[27] यदा। L9r

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vinirdeśāt [23] A: ≈i; D: i; I: bhi. PsP Tib mirrors PP Tib. [24] G: tathā [25] A, B, E, F, H, K, L: tathāgatenā; C, G, M: gatenā; I: tathāgate; J, N: gathāgatenā; em. by LVP (silently): tathāgatenāsti [26] Q: nirddaṣṭan; G: nirddeṣṭan

[1] D: om.; H: tat tathāḥ [2] F: śanta; G, K, M: śānta [3] I: a [4] D: paroyakṣiptasya [5] C, D, G, M, N: °asyadaṃ [6] Q: abhimatam; D: ahihitem [7] Tib: n.e. hi. The passage has been copied (with minor changes) from PP Tib. [8] Q: bhagatām [9] C, G: ehipratā; D: ahipretā; M: ehipraptā; N: abhipratā [10] G: gra [11] D: hetvairthaḥ; H: hatv° [12] A, G: savṛtya; E, H, I: °tya [13] M: om. [14] A, E, I: nirde; F, H, K, L: nirded [15] G: u [16] C: paramāta; G: °te; I: paramārtha; M: pamāta; PsP Tib reflects PP Tib's don dam par gsungs pa'i phyir [17] C, M: °tya; G: savṛtya [18] D: vet; N cat [19] A: satya; B, C, G, J, L-N: svatā; D: syatā; E, F, H, I: satā; K: tyāta; em. by LVP (silently) [20] A-C, E-G, I-N: °to; H: asiddhārthatva; em. by LVP (silently). D adds: | tadyathā | śāntaṃ nirmāṇam (sic) iti (= eyeskip back to end of first PP citation in §50 [PsP_L 31.3]) [21] A: paramārthanaś; F: paramarthata; I: °tas [22] A-N: ceta; em. by LVP (silently) [23] H: naṃ [24] I: saṃn [25] A, E, F, H, I, L: nāsun [26] P: sadaśad [27] A-C, E, G-J, L, M: nivartyate; D: nirvartyate; F, K: nivartyata; N: nivatyāve; em. by LVP (silently)

सदसदुभयात्मककार्यप्रत्ययत्वनिराकरणात्[1] तदा –

कथं निर्वर्तको[2] हेतुर् एवं[3] सति न[4] युज्यते॥

नैवासौ[5] निर्वर्तको[6] हेतुरिति वाक्यार्थः[7]। ततश्[8] च परमार्थतो[9] निर्वर्त्यनिर्वर्तकत्वासिद्धेर्[10] असिद्धार्थता विरुद्धार्थता[11] वा हेतोः[12]॥

इति॥

यतश् चैवं[13] स्वयमेवामुना न्यायेन[14] हेतोर् असिद्धिर्[15] अङ्गीकृता-
B10r N10r नेन[16] तस्मात् सर्वेष्व्[17] एवानुमानेषु[18] वस्तुधर्मोपन्यस्तहेतुकेषु[19]

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[1] P: sadaśad°; Q: °nirākaṇāt; A: °ātmakakāyapratyaya°; C, G, J, N: °ātmeka°; E, H, I, K, L: °ātmakakāyāpratyaya°; F: °ātmakāyāpratyayatvanirākaraṇot; M: °āmeka°; em. by LVP (silently) [2] P: nirvattatako; A-C, E-N: nivarttako; em. by LVP (silently) [3] A, E, H, I, K, L: eva; F: aiva [4] Em.: na. P, Q: hi; A-N: hi; PsP_L: hi; PsP Tib: mi. See note on MMK I.7 (Translation §143). [5] D: naivasmai; M: °so [6] A, B, D-I, K, L, M: nivarttako; C, N: nivattako; J: v(?)ivattako; em. by LVP (silently) [7] N: °thāḥ [8] I: tataḥś [9] N: parathato [10] Em. with LVP (LVP emends silently): nirvartyanirvartakatvāsiddher. P: nirvatya°; Q: °nirvvartakāsiddher; A, B, E, H, I, K, L: nivartyanivarttaka°; C, G, J, N: nivarttakatvā 'siddher; D: nivartyanivartyakatvādasiddhair; F: nivartyanivarttakṛtvā 'siddher; M: as C, om. avagraha [11] D: °to [12] J, N: hetār [13] Em. with LVP (LVP emends silently): caivaṃ. P, Q: caiva; A-C, E-N: caiva; D: civaṃ; Tib: de ltar, n.e. ca [14] A-D, F, G, I-N: nāyena; E, H: tāyena; em. by LVP (silently) [15] A: asiddhi | r; E, H, K, L: asiddhi || r; F: asiddhi r [16] A, E, I, K, L: aṃgīnena; D: aṃgīkṛtonena; F: aṃginena; H: aṃginaṃna [17] A, E, H, I: sarveṣ [18] D: ecānu°; F: evānusānesāneṣu; Tib: n.e. eva [19] Q: °hetuṣu; D: vastudharmāpanya°; G, M: °dharmopavyasta°; H: vatsudharmo°

स्वत[1] एव[2] हेत्वादीनामसिद्धत्वात् सर्वाण्य्[3] एव[4] साधनानि[5] व्याहन्यन्ते[6]।

§51. तद्यथा – C11v

न परमार्थतः परेभ्यस्[7] तत्प्रत्ययेभ्य[8] आध्यात्मिकायतन- I13v
जन्म[9] परत्वात् तद्यथा घटस्य[10] ॥

अथ वा[11]

PsP$_L$ 32 न[12] परे परमार्थेन विवक्षिताश्[13] चक्षुराद्याध्यात्मिकायतन-
निर्वर्तकाः[14] प्रत्यया[15] इति प्रतीयन्ते[16] परत्वात्[17] तद्यथा[18]
तन्त्वादयः[19] ॥

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[1] D: svate [2] C, G, J, M, N: eve; H: yeva; Tib: rang la ⁘ svata eva [3] A, E, H, I: sarvann; B, F, G, J-M: sarvānn; C, N: sarvvānn; D: sarvāṇ; em. by LVP (silently) [4] A, E, H, I: evamā; Tib: n.e. eva [5] A, E, F, H, I, K, L: sādhanāvi; M: sādharāni [6] I: °nyate [7] A, C, E, G-J, L-N: parebhya; B: paretya; D: paratyas; em. by LVP (silently) [8] B, D: °yetya; C: tatpatya°; F: tatpratyebhya; G: tatpatya; I: tapratya°; M: tatpratyaya; N: tatpatya≈tya [9] A, E, H, I, M: °kāyatajanma; D: ādhyātmakāyatena°; F: °janme [10] A, E, F, H, I, K, L: °syā; C, G, M, N: paṭasya; PsP$_L$: paṭasya; *LṬ: ghaṭasya; PsP Tib: bum pa; PP Tib: bum pa [11] H: vyā [12] F: ta [13] C: | vevakṣitāś; D: vivarjitāś; G: vivakṣiś; N: vicakṣitāś [14] A, B, E, H-J, L: °ātmikāyatanavivarttakāḥ; C, G, M: °nivattakāḥ; D: °ātmakāyatenavivarttakauḥ; F: cākṣurādyādhyātmikāyenanivartakā; K: °ātmikāyananivarttakāḥ; N: °kāyatanavivarttakāva; em. by LVP (silently) [15] I: pratya [16] D: pratyāyante; N: pratyeyante. De Jong (1978: 31), noting D's *pratyāyante* and Tib's *nges te*, tentatively suggests *pratyāyyante*. P and Q, however, attest *pratīyante*. [17] I: paratvā [18] Q: yathā [19] A-N: tatvādaya; em. by LVP (silently)

H11r इति[1] परत्वादिकम्[2] अत्र[3] स्वत[4] एवासिद्धम्[5] ॥

§52. यथा चानेन[6]

J11v उत्पन्ना[7] एवाध्यात्मिका[8] भावास्[9] तद्विषयविशिष्टव्यवहार-करणात्[10] ॥

E8r G11v A9r इत्यस्य[11] पराभिहितस्य[12] हेतोरसिद्धार्थताम् उद्भावयिषुणेदम्[13] उक्तम्[14] –

अथ[15] समाहितस्य योगिनः प्रज्ञाचक्षुषा[16] भावयाथात्म्यं[17] पश्यत[18] उत्पादगत्यादयः[19] सन्ति[20] परमार्थत[21] इति साध्यते।

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[1] C, M: i [2] F: paratvādīkam [3] D: atu [4] D: svate [5] A: °ddha [6] P: cānye; A, F, I, K, L: vā°; H: vāneto (*o* sandhi); M: cānyeno (*o* sandhi); Tib: n.e. ca [7] C, G: otpanno (initial *o* sandhi); D: ātpannā (sandhi with previous *a*); M: om. [8] D: evodhyātmikā [9] C, G, M: °os [10] C, M: °vyavabhākaraṇād; D: °viśiṣṭatyavyavahāra°; F, K: taviṣaya°; G: °vyavabhākaruṇād; N: °vyavahākaraṇād; em. by LVP: tadviṣayiviśiṣṭa°, citing PsP Tib: de dag gi yul dang ldan pa'i tha snyad khyad par can byed pa'i phyir. See Translation note and the occurrence below. [11] A, E, H, I: itya [12] I: parābhitasya [13] Em. with LVP (LVP emends silently): udbhāvayiṣu°. P, Q: udvibhāva°, A, E, F, H-L, N: udvibhāvayiṣuṇeday; B: udvibhāva°; C: udvibhyavayi-p(?)uṇeday; D: udibhāvāyeṣuṇedam; G: udvibhyavayipuṇeday; M: udvityavayipuṇeday. I am not aware of the verb ud-vi√bhū being attested and am unable to explain the mss' reading. [14] F, K: ukta [15] A, E, H, I, L: aya [16] D: °ṣo [17] F, K: °yathātsyaṃ; G: °yathā°; N: °yāthātsyaṃ [18] D: paśyete; M: paśyatu [19] G: utpādatabyā-dayaḥ; M: upāda° [20] A, H: sanni [21] M: paramārtha

> तदा[1] तद्विषयविशिष्टव्यवहारकरणहेतोर्[2] असिद्धार्थता[3] गतेर्[4] K11r
> अप्य् उत्पादप्रतिषेधाद्[5] एव निषेधात्॥ M9r

इति एवं स्वकृतसाधने ऽपि[6]

> अगतं[7] नैव[8] गम्यते[9] अध्वत्वाद्[10] गताध्ववत्[11]।

इति अध्वत्वहेतोः[12] स्वतो ऽसिद्धार्थता[13] योज्या[14]॥ F8r

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[1] D: taddā [2] A: °hetoraṇaher; C, G, H, J, M, N: tadviṣayā°; D: °hetur; em. by LVP: 1) tadviṣayi°, 2) (silently) °karaṇād iti hetor, but cp. *adhvatvahetoḥ* in Candrakīrti's following parallel comment. PsP Tib: de dag gi yul dang ldan pa'i tha snyad khyad par can byed pa'i phyir ro zhes bya ba'i gtan tshigs; PP Tib: de dag gi yul dang ldan pa'i tha snyad byed pa'i phyir ro zhes bya ba'i gtan tshigs. See the Translation note for the previous instance of this reason. [3] A, E, F, H, K, L: asiddhārthaḥtā; C, G, J, M: esiddhā°; D: asīddhārthatā; I: asiddhārthaḥātā [4] F: gatet; H: garet [5] A-C, E-N: utpādaniṣedhād; D: utpādaniṣodhād [6] F, H: piḥ [7] P: Ø; D: agadaṃ; I: agata. LVP conjectures a preceding *paramārthato* on the basis of Tib's *don dam par*. Q, A-N: without paramārthato. P's leaf has broken off, but there is just enough space within the boundaries of the damage for the text as in the edition above, and no extra space for the conjectured *paramārthato*. See Translation note. [8] A, E, H, I: vaiva; C, G, M: neve [9] F: gaṃyaṃte [10] P: Ø; A: adhatvāt; C: °tād; E, F, H, I, K: adhatvād; G: adhataṅ; L: adv(?)atvād; M: °tā [11] P: [3](v)a̭d; A, E, F, H, I, K: gatādhavad; D: °vah; L: gatādhv(?)ād [12] P: ⊗; A-N: athahetoḥ; em. by LVP (silently) [13] Em. by LVP (silently): svata evāsiddhārthatā, apparently on the basis of Tib: rang nyid la ma grub pa'i don nyid [14] C, G, M, N: yājyā; D: yodyā

§53. न परमार्थतः[1] सभागं[2] चक्षू रूपं[3] पश्यति[4] चक्षुरिन्द्रियत्वात् तद्यथा[5] तत्सभागम्[6] । PsP_L 33

तथा[7]

न चक्षुः प्रेक्षते[8] रूपं भौतिकत्वात्[9] स्वरूपवत्[10] ।

I14r खरस्वभावा न मही भूतत्वात् तद्यथानिलः[11] ।

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[1] A-N: paramārthaḥ; conj. by LVP: paramārtha[ta]ḥ [2] A: samārga; D: saṃbhāgaṃ; conj. by LVP: [sāśrayaṃ]; Tib: brten pa dang bcas pa'i mig; Stcherbatsky (1927: 115, n. 5) emends to *sabhāgam*. LVP in $AKBh_{tr}$ I.78, n. 2 refers back to PsP_L 32 and n. 8 and corrects to *sabhāgam*. [3] Em. with LVP: rūpaṃ. P, Q: om.; A-N: om.; PsP Tib: mig ni gzugs la lta bar mi byed; PP Tib: mig ni gzugs la lta bar mi byed. In $AKBh_{tr}$ I 78, n. 2, LVP emends *rūpam* to *rūpāṇi*. Note, however, that the AKBh citation *sabhāgaṃ cakṣū rūpāṇi paśyati* just a few sentences previous to Bhāviveka's inference in PP is translated *rten mtshung mig ni gzugs rnams lta* (PP D 76b5); only *gzugs* appears in the PP inference (PP D 76b7). [4] A: paśyatiś [5] H: tathyatā [6] F, K: °bhāga [7] Tib: zhes bya ba dang | de bzhin du ⁘ tathā [8] C, G, M: prakṣate [9] A, E, H: tautikatvāt; C: bhautakatvāt; I: tautikatatvāt [10] D: svarūpacat; G: om.; em. by LVP: rūpavat. LVP (PsP_L 33, n. 1) incorrectly reports his mss as attesting *sarūpavat* and states that he bases his text on Tib's *gzugs bzhin no*. MHK 3.41ab attests *svarūpavat*. Tib adds *zhes bya ba dang* between the inferences. [11] A, E, F, I, K, L: tadyathā alina; B, C, J, M, N: tadyathā ‖ alina; D: tadyathā | anila; G: tadyathā ‖ ali; H: tadyathā alinar; LVP (PsP_L 33, n. 2) emends to *tadyathānila* (*ityādiṣu*) but mistakenly reports that his mss (L, M, N) read *tadyathā nalina*.

इत्यादिषु[1] हेत्वाद्यसिद्धिः[2] स्वत एव[3] योज्या[4] ॥ L9v

§54. सत्त्वाद्[5] इति चायं[6] हेतुः[7] परतो ऽनैकान्तिकः[8] – किं सत्त्वाच्[9] C12r
चैतन्यवन्[10] नाध्यात्मिकान्यायतनानि[11] स्वत[12] उत्पद्यन्ताम्[13]
उताहो घटादिवत् स्वत उत्पद्यन्ताम्[14] इति[15] । N10v B10v

§55. घटादीनाम्[16] अपि[17] साध्यसमत्वान्[18] नानैकान्तिकतेति[19] P6v
PsP$_L$ 34 चेत्[20] । नैतद्[21] एवं[22] तथानभिधानात्[23] ॥

§56. ननु च[24] यथा[25] परकीयेष्व्[26] अनुमानेषु[27] दूषणम्[28] उक्तम्[29] ।
एवं स्वानुमानेष्वपि यथोक्तदूषणप्रसङ्गे[30] सति स एवासिद्धाधारा- H11v

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[1] Tib: zhes bya ba la sogs pa dag tu yang ⁘ ityādiṣu [2] H: °siddhi; I: hetvādesiddhiḥ; N: °dyahiddhiḥ [3] F: ev; Tib: rang nyid la ⁘ svata eva [4] P: Ø; A, E, G-I, K, L: yojya; B, C, D, J, M, N: yojyaṃ; F: ojya; em. by LVP (silently) [5] P: Ø; A, E, H, I, K, L: setvād; C: sasvād; M: sas(?)vād [6] P: Ø; A, C, E, H-J, L, N: cāya; F: vāha; G, K, M: vāya; em. by LVP (silently) [7] F: yetuḥ; I: hetu [8] H, I: °ka [9] P: (s)ạttvạ̄(c); A, B, E, I, K, L: sattyāc; D, F, M: satvā; G: nattvāc; H: sattyā [10] M: caitavyavat [11] P: °ạ̄tmikānyāya(t)a[1]ni; D: °ātmikānyāyate [12] D: om. [13] P: ⊗; D: °tom; H, I: °tās [14] P: [1]+(p).dy.ntām; D: unpannadyantom [15] A, E, I: i, followed by a blank space with a line over it; H: i [16] A, E, F, H, I, K: ghaṭādinām [17] PsP$_L$: om. api; Tib: yang [18] P: °samatvan; F: °matān [19] A, F, K, L: tānai°; I: tānaikāntikaḥteti [20] A, E, F, H, L: cain; B: ce; D: ven; I: cai; K: cait [21] H: tetad; I: tu(?)tad; K: retad [22] C: evīṃ(?); G, M: evī; I: avaṃ [23] D: tadyathānahidhānāt; F: °dhātād; H: tathāvidhānāt [24] A, E, I: va; D: ra; H: pa [25] E, H, I: yathāṃ [26] A: parakiyeṣu; N: parakīyemv [27] I: anamāneṣu [28] I: duḥṣaṇam; N: °ṇas [29] M: uktem [30] P: ⊗; C, G, J, N: °dūṣaṇampra°; D: yethokta°; M: °dūṣaṇamprasaṃ

J12r सिद्धहेत्वादिदोषः[1] प्राप्नोति। ततश्[2] च[3] यश्[4] चोभयोर्[5] दोषो[6] न
G12r तेनैकश् चोद्यो[7] भवतीति[8] सर्वम् एतद्[9] दूषणम्[10] अयुक्तं जायत
इति॥

D6r Q6r उच्यते – स्वतन्त्रम्[11] अनुमानं[12] ब्रुवतामयं दोषो जायते। न वयं[13]
स्वतन्त्रम्[14] अनुमानं प्रयुञ्ज्महे[15] परप्रतिज्ञानिषेधफलत्वाद्[16] अस्मद-
K11v नुमानानाम्[17]। तथा हि परश्[18] चक्षुः पश्यतीति[19] प्रतिपन्नः[20]। स

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[1] P: [8]+(e)tvādidoṣaḥ; B, D-F, H, K, L: °hetvādidoṣaḥ; C, G, J, N: evāsiddhārāsiddhahetvādidoṣaḥ; I: evāsiddhāḥdhārā°; M: evāsiddhārāsiddhehetvādidoṣaḥ [2] A, I: nataś [3] Tib: n.e. ca [4] P: Ø; C, M, N: paś; D: ya | ś; em. by LVP (silently): ya [5] P: [2](yo)r; A-C, E, G-J, L, N: cobhayo; D: codbhayor; F, K: cobhaco; M: cābhayo; em. by LVP (silently): ubhayor. I presume that *ca* belongs to the citation. Cf. PsP_L 34, n. 1, where the citation as it appears in the Sarvadarśanasaṅgraha is cited by LVP as *yaś cobhayaḥ samo doṣo ...* . [6] C, G, M: ṣo [7] C, G, J, M, N: codyā [8] A, E, H, I, M: bhavatiti; F: dbhavatīti; PsP_L: (printing error): bhavavīti [9] A, D, H, I: eta; C, G, J, N: ed; M: e [10] M: dūṣaṇ [11] P: om. svatantram anumānaṃ bruvatām ayaṃ doṣo jāyate, possibly due to an eyeskip from °*yate* of *ucyate* to °*yate* of *jāyate*; A, E, F, H, I, K, L: svatatram; D: svatantrem [12] F: amārna; G: anumānu [13] C, G: cayaṃ [14] H: śva° [15] P: prayuñjāmahe; A-F, I, J-L, N: prayuṃjyāmahe; G: prayujyānāhe; H: prayuntyāmahe; M: prayujyāmāhe; em. by LVP; LVP incorrectly reports L, M, and N as reading *prayuñjāmahe*. [16] Tib: gzhan gyi dam bca' ba 'gog pa tsam gyi 'bras bu can yin pa'i phyir [17] A: °anumatānāṃ; B: °nāṇāṃ; Tib: n.e. asmat [18] Q: paraṃ; G: para; em. by LVP: paraṃ. See Translation note. [19] H: paśyatiti [20] H: °nna

तत्प्रसिद्धेनैवानुमानेन[1] निराक्रियते[2] – चक्षुषः स्वात्मादर्शनधर्मम्[3] A9v
इच्छसि[4] परादर्शनधर्माविनाभावित्वं[5] चाङ्गीकृतम्[6]। तस्माद् यत्र[7] I14v
यत्र[8] स्वात्मादर्शनम्[9]। तत्र[10] तत्र[11] परदर्शनम्[12] अपि नास्ति[13]।
तद्यथा घटे[14]। अस्ति[15] च चक्षुषः[16] स्वात्मादर्शनम्। तस्मात्[17] पर-
दर्शनम्[18] अप्यस्य नैवास्ति[19]। ततश् च[20] स्वात्मादर्शनविरुद्धं[21]

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[1] Q: tatprasiddhenānu°; A, C, D, E, G-J, L-N: tatapra°; B: tataṃpra°; F, K: tataprasiddhainaivānuna; em. by LVP (silently); Tib: n.e. eva [2] F: nirākriyete [3] Em. with LVP (LVP emends silently): svātmādarśanadharmam. P: Ø (only final *m* preserved); Q: svātmā 'darśanan dharmmadarśanam; A: °daśāna°; B-D, F, J-N: °darśanaṃdharmam; E: °daśanaṃdharmam; G: svānmādarśanaṃdharmam; H: syātmādaśanaṃdharmim; I: °daśanaṃdharmmam [4] De Jong emends to *icchadbhiḥ*; see Translation note. [5] Em.: parādarśana°. P, Q: paradarśana°; A: para...bhāvitaṃ; B-E, G, J-N: paradarśana°; F: para...vinātmivitvaṃ; H: para...vināmāvitaṃ; I: paradaśana...bhāvitaṃ. LVP accepts the reading *paradarśana°*. See Translation note. [6] A, E, H: vāṃgī°; F: cāgī°; I: vāṃgīkṛta [7] A: yanna [8] D: om. [9] A, E, F, K, L: °darśanay; H, I: syātmādarsanay [10] A, E, F, H, I, K, L: om.; N: tratra [11] A, E, F, H, I, K, L: om. [12] A, E, F, H, I, K, L: om. [13] A: sāsti; E: nā ‖ sti; H, I: nāsi; L: nā | sti [14] H: ghaṭaṃ; Tib: dper na bum pa bzhin no ⁘ tadyathā ghaṭe [15] H: aṣṭi [16] P: cakṣuḥ [17] M: tasmā [18] G: °darśaṇamm [19] Tib: n.e. eva [20] P, Q: see following note; Tib: n.e. ca [21] Em. with LVP: svātmādarśana° (PsP_{L}: svā[tmā]darśana°). P: cādarśanaviruddha (*cā°* represents the text's preceding *ca* conjoined with *ādarśana°*); Q: cātmadarśana° (*cā°* represents the text's preceding *ca* conjoined with *ātma°*); B, E-I, K, L: svadarśana°; C, G, M: svadarśananiruddha; D: svadarśana; J, N: svadarśanaviruddha; Tib: rang gi bdag nyid mi lta ba dang 'gal bar. *sva* was presumably dropped by ms ζ (see Stemma) and thus does not appear in either P or Q; the *akṣara tmā* was then dropped from P.

नीलादिपरदर्शनं[1] स्वप्रसिद्धेनैवानुमानेन[2] विरुध्यत इति॥

M9v एतावन्मात्रम् अस्मदनुमानैर्[3] उद्भाव्यत[4] इति कुतो ऽस्मत्पक्षे[5] यथोक्तदोषावतारो[6] यतः समानदोषता[7] स्यात्॥

E8v §57. किं पुनर् अन्यतरप्रसिद्धेनाप्य्[8] अनुमानेनास्त्य्[9] अनुमान-बाधा[10] ॥

C12v अस्ति । सा च[11] स्वप्रसिद्धेनैव[12] हेतुना[13]' न[14] परप्रसिद्धेन[15]' PsP$_L$ 35
लोकत[16] एव दृष्टत्वात्। कदाचिद् धि[17] लोके ऽर्थिप्रत्यर्थिभ्यां[18]

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[1] A-C, F, G, I-N: °na; D: om.; E, H: nīrādiparadarśana; em. by LVP (silently) [2] C, G: svaprasiddhanai°; M: svapraddhinai° [3] P: Ø; A: amṣadanumāner; B, C, F, G, J, K, M, N: °ner; D: °anumānaṃr; E, H, I, L: ammadanumāner; em. by LVP (silently). Tib: n.e. asmat (instead gang gi phyir = yasmāt) [4] I: udbhāṣeta; M: utbhā° [5] H: °pakṣa; I: 'smatyakṣe [6] A: °domāvatārā; B-N: °rā; em. by LVP (silently) [7] F, K: °doṣetā; G: °doṣātā; H: °doṣanā; N: °doṣa [8] Q: om. api; D: °praṣiddhenāpy; F, K: abhyatara°; I: aṇetara° [9] D: anumānenosty; G: umānemāsty [10] A, E, H, L: anusānabādhya; D, G: °bādhya; F, K: anusānubādhya; I: anusanabādhya; M: anusānabādhā [11] C, G, M: ra; LVP (PsP$_L$ 34, n. 9) reports that his mss read *asti sāra*, but this is correct only as regards ms M (Paris). [12] A: svaprasiddhanaiva [13] D: hetumā; M: henā; Tib: rang nyid la grub pa'i gtan tshigs nyid kyis ⁘ svaprasiddhenaiva hetunā [14] D: ni; H: om. [15] D: paraipra°; F, K: prasiddhedhenaiva hetunā na paraprasiddhena; H: om. [16] D: lokate [17] A, C, E, F, G, H-N: vi; em. by LVP (silently) [18] Q: rthipratyaye rthibhyāṃ; I: 'rthipratya; M: 'thi°

प्रमाणीकृतस्य[1] साक्षिणो[2] वचनेन[3] जयो[4] भवति पराजयो[5] वा[6] F8v L10r
कदाचित्[7] स्ववचनेनैव[8]। परवचनेन[9] तु न जयो[10] नापि[11] परा- N11r H12r
जयः[12]। यथा च[13] लोके। तथा न्याये[14] ऽपि[15]। लौकिकस्यैव व्यव- J12v B11r
हारस्य[16] न्यायशास्त्रे[17] प्रस्तुतत्वात्[18]। G12v

§58. अत एव च[19] कैश्चिद्[20] उक्तम् – न परतः प्रसिद्धिवशाद्[21] अनुमानबाधा[22] परप्रसिद्धेर्[23] एव निराचिकीर्षितत्वाद्[24] इति[25]।

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[1] F, H: pramāṇi°; I: om. pramāṇīkṛtasya sākṣiṇo vacanena jayo bhavati parājayo vā kadācit svavacanenaiva paravacanena tu na jayo nāpi parājayaḥ | yathā ca [2] M: sākṣiśo [3] A, E, F, H, K, L: vacanana [4] D: jayā [5] D: °yā [6] D: vāji [7] A, E, F, H, K, L: kadāci [8] F: svavacanenaivaḥ; em. by LVP (silently): svavacanena; Tib: rang gi tshig kho nas [9] D: paravaicanena [10] C, J, M, N: ja | yo; D: jayā; F: kṣayo; G: ja ‖ yo; H: janayo; K: ≈yo [11] C, G, M: pi [12] G, M: °yāḥ [13] Q: om.; D: va; Tib: n.e. ca [14] H: nyāya [15] D: pa [16] Q: vyahārasya; H: vyahārasya [17] C, G, M: °śāstra; D: °śāsta [18] D: pastutatvāt; N: °tvāta [19] F: caḥ; Tib: n.e. ca [20] F, K: kaiścaid [21] P: °vasād; A, B, D-F, H, K, L, N: °balād; C, J: °balod; G: prasiddhabalod; I: prasiddhabalād; M: prasibalod; PsP$_{L}$: °balād; Tib: grags pa'i dbang gis [22] D: °bodhā; F, K: anumānubādhā [23] A-N: parasiddher; LVP retains L, M and N's reading in his edition but notes (PsP$_{L}$ 35, n. 1) that Tib attests *gzhan la grags pa* and states, "Lire *paraprasiddher*." [24] A, E, H, I, L: nirāvikirṣatvād; B: nirācikīrṣatvād; C, G, J, M: nirovikirṣatvād; D, N: nirocikīrṣatvād; F: nirāsiddher eva nirāvikiryatvād; K: nirāsiddher eva nirāvikirṣatvād; em. by LVP (silently) [25] A: īti; G, M: itī; I: yati; E, K, L: eti

K12r §59. यस् तु[1] मन्यते[2] – य एव[3] तूभयविनिश्चितवाची[4]। स साधनं[5] दूषणं[6] वा। नान्यतरप्रसिद्धसन्दिग्धवाचीति[7]। तेनापि[8] लौकिकीं[9] व्यवस्थाम् अनुरुध्यमानेन[10] यथोक्त[11] एव[12] न्यायो[13] ऽभ्युपेयः[14] ॥

I15r §60. तथा[15] हि नोभयप्रसिद्धेनैवागमेनागमबाधा[16] । किं[17] तर्हि। स्वप्रसिद्धेनापि[18] । स्वार्थानुमाने[19] तु सर्वत्र[20] स्वप्रसिद्धिरेव गरीय-

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[1] Tib: n.e. tu [2] H: taṃnyate [3] Tib: n.e. eva [4] Q: °vādī; A-C, E, G, I-L, N: bhūbhaya...vādī; D: bhūtayaviniścitavāgī; F: bhūbhayaviniścitatvādī; H: bhūbhayaviniścītavādī; M: bhūbhapa; LVP (PsP_L 35, n. 3) records that his mss read *bhūbhaya°* and emends the text to read *ubhaya°*; Tib: n.e. tu (unless the *ni* after *de* is intended as such) [5] H: mādhanaṃ; em. (?) by LVP (silently): pramāṇaṃ; Tib: sgrubs pa [6] I: duḥkhaṇaṃ [7] Em. with LVP (LVP emends silently): nānyataraprasiddhasandigdhavācīti. P: nyataraprasiddhasandigdhavācīti (the initial *akṣara nā* has been lost due to a correction); Q: °vādīti; A: °prasiddhesadm(?)isadigdhavācīti; B, J, N: °prasiddhes°; C: nāvyataraprasiddhesavdigdhavācīti; D: °prasiddhaṃsaṃdiścavācīti; E, F, I, K, L: °prasiddhesadigdhavācīti; G: nāvyataraprasiddheśavdigdhavāvīti; H: °prasiddhesadidhgavācīni; M: as C, °vāvīti [8] H: nevāpi [9] D: lokikīṃ; F: laukiktī; G, M: °kī; N: laukiṃ [10] Q: āśrityānumānena (*āśritya* is a correction; Q's original reading has been erased); A-C, E-N: anuruddhamānena; D: anurupyamānena; conj. by LVP: anurudhyamānen[ānumāne]; Tib: 'jig rten kyi tha snyad kyi rnam par gzhag pa la brten nas rjes su dpag pa la ⁘ laukikīṃ vyavasthām anurudhyamānena (cp. Q). See Translation note. [11] I: yathākta [12] P: om. [13] A, E, H, I: tyāyo; C, G, M: vyāmo [14] A: °ya; D, F, G, N: 'tyupeyaḥ [15] A-N: yathā; em. by LVP [16] A: °prasiddhenavāgamenāgacādhāṃ; B-C, G, J, N: °prasiddhenavāgamenā°; D: °bodhā; E, H, I, L: °prasiddhenavāgamenāgabādhā; F, K: tobhayaṃprasiddhenavāgamenāgabādhā; M: notbhayaprasiddhenavāgamenā°; em. by LVP [17] A: kīṃ [18] D: svaprasiddhanopi [19] F: °nupāne; LVP corrects PsP_L's *svarthānumāne* to *svārthānumāne* in his "Additions et

PsP_L 36 सी[1]। नोभयप्रसिद्धिः[2]। अत एव तर्कलक्षणाभिधानं[3] निःप्रयोजनं[4] यथास्वप्रसिद्धयोपपत्त्या[5] बुद्धैस्[6] तदनभिज्ञविनेयजनानुग्रहाद्[7] A10r इत्यलं प्रसङ्गेन। प्रकृतमेव व्याख्यास्यामः[8] ॥

§61. परतो ऽपि नोत्पद्यन्ते[9] भावाः[10] पराभावाद्[11] एव[12]। एतच्[13] च

न हि[14] स्वभावो भावानां[15] प्रत्ययादिषु[16] विद्यते।

इत्य् अत्र[17] प्रतिपादयिष्यति[18]। ततश्च[19] पराभावाद्[20] एव नापि[21] परत[22] उत्पद्यन्ते।

अपि च

Corrections" (p. 597). [20] D: sarvatu

[1] A, E, H, I: gayasī [2] G: °pralabdhīḥ; I: °prasiddhaḥ [3] D: taka≈akṣaṇobhidhānaṃ°; F, K: tarkāla° [4] A: niḥṣayojanaṃ; D: prayojanaṃ; F, K: niḥpa°; G: °na; I: niḥ ‖ ṣayojanaṃ [5] Q: yathāsvaṃpra°; A, C-N: yathāsvaṃpra°; B: yathātvaṃprasiddha°; em. by LVP (silently); Tib: rang la ji ltar grags pa'i 'thad pas [6] N: baddhais [7] A: tada | nabhijñavitayaja°; D: tadanabhijavineyaijanā°; E: tada | nabhijñavinayaja°; H: tadaḥ ‖ tabhijñavinayaja°; I: tadanabhijñatinayaja°; Tib: de kho na mi shes pa'i ⁘ tadanabhijña° [8] D: tyākhyāsyāmaḥ; F: vākhyā°; M: vyākhyāśyāmaḥ; N: vyākhyārsyamaḥ [9] A, B, E, H, L: nopapadyaṃte; C, F, G, I, J, K, M, N: nopapadyante; D: nopapadyaṃtaṃ; em. by LVP (silently) [10] P: bhāvā; A: om. [11] A: parābhācād; D: parābhāvod [12] Tib: n.e. eva [13] Q: evaṃ; C, G, M: evac; Tib: 'di [14] A, E, H, I: di [15] I: °nāṃḥ [16] C, M: pratyeyādiṣu [17] D: atu; G: a; Tib: der ⁘ atra [18] A, H: prativādayiṣyatī; D: °yiṣyasi; E, F, K, L: prativāda°; I: pratiṣāda° [19] Tib: n.e. ca [20] A, E, F, H, I, K, L: parābhāvābhāvād; C, G, M: parāsvavād [21] A, E, H, I: tāpi [22] D: parate; N: pata

C13r अन्यत्[1] प्रतीत्य[2] यदि नाम परो ऽभविष्यज् जायेत[3] तर्हि बहुलः[4]
शिखिनो[5] ऽन्धकारः[6]।
सर्वस्य[7] जन्म[8] च भवेत्[9] खलु[10] सर्वतश् च तुल्यं परत्वम्[11]
H12v अखिले[12] ऽजनके[13] ऽपि यस्मात्॥

M10r J13r इत्यादिना[14] परत[15] उत्पत्तिप्रतिषेधो[16] ऽवसेयः[17] ॥

G13r §62. आचार्यबुद्धपालितस्[18] तु व्याचष्टे[19] –

P7r न[20] परत उत्पद्यन्ते[21] भावाः सर्वतः[22] सर्वसम्भवप्रसङ्गात्[23]।

इति[24]।

N11v §63. अत्राचार्यभावविवेको[25] दूषणम् आह[26] –

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[1] D: anyata; G: anyan [2] D: pratyītya; I: °tye [3] A, B, D, E, H-L, N: jāyet; C, G, M: jāyat; F: jāye; em. by LVP (silently) [4] A-N: bahalaḥ; em. by LVP (silently) [5] A, E, H, I: śiṣino [6] D: ’dhakāraḥ; F: ’ndhaka≈; N: °ra [7] G: sarvasva [8] D: jatma [9] C, G, M: bhavat [10] P: khaluḥ; Q: kalu; A: khala [11] D: paralaim; H, I: paratom [12] C, G, J, M, N: akhila [13] A-N: janake; conj. by LVP: [’]janake [14] D: inā; K: ityāhinā [15] F, K: parama [16] G: °pratívedho [17] P: ’vaśeyaḥ; Q: madhyamakāvatārād avaseyaḥ; C, G, M: veseyaḥ; conj. by LVP (based on Tib): [madhyamakāvatārāt], added after *ityādinā*. Tib: dbu ma la ’jug pa las nges par bya’o. See Translation note. [18] A: acāryya° [19] A, E, H, I: vyāvaste [20] A-C, E-N: ra; em. by LVP (silently) [21] F, K: utpadyate [22] C, D, G, M: om. [23] H: savarsabhavaḥpra°; N: sarvasambhuva° [24] PsP_L: om. iti; Tib: ... phyir ro ‖ zhes [25] Q: °bhāvaviveko; A: avācāryabaviveko; B, C, E-N: atrācāryabhāvaviveko; D: atrācāryaryabhāvaviveko; PsP_L: om. atra; Tib: ’di la slob dpon legs ldan ’byed [26] F: āhaḥ

PsP_L 37 तद्[1] अत्र[2] प्रसङ्गवाक्यत्वात् साध्यसाधनविपर्ययं[3] कृत्वा[4] स्वत[5]
उभयतो[6] ऽहेतुतो वोत्पद्यन्ते[7] भावाः कुतश्चित्[8] कस्यचिद्[9] L10v K12v I15v E9r
उत्पत्तेर्[10] इति प्राक्पक्षविरोध[11] इति[12]। अन्यथा[13] सर्वतः सर्व-
सम्भवप्रसङ्गाद्[14] इत्यस्य साधनदूषणानन्तःपातित्वाद्[15] असङ्ग- B11v
तार्थम्[16] एतत्॥

इति[17]।

एतद्[18] अप्य् असङ्गतार्थं[19] पूर्वम्[20] एव प्रतिपादितत्वाद्[21] दूषणान्तः- Q6v
पातित्वाच्[22] च[23] परप्रतिज्ञातार्थदूषणेनेति[24] यत्[25] किञ्चिद्[26] एतद्[27] F9r

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[1] A, E: tada; D: tay; G: tatrat [2] A, E, H, I: om., but leave a space with a line drawn over it; F, K: apra; L: apr(?)a [3] A: mādhya°; C, G: °viparyyapaṅ; I: °viparjyayaṃ; M: °viparyapra [4] C, M: kṛtvāt; G: katvāt [5] D: svate [6] B: ubhayo [7] F: vāḥ utpadyante [8] A: kutacit; L: kutasci [9] A, E, H, I: kasyacicid [10] P, Q: utpattir; F: utpater [11] P: prākpakṣyavirodha; A, E, H, I: prakapakṣa°; D: prākapakṣāṃvarodha; F, K: prākapakṣa° [12] PsP_L: om. iti [13] C, M: avyathā [14] I: sarvvasabhaprasagād [15] A, E: dhānadūṣaṇānaṃtaḥyālitvād; B: °dūṣaṇānaṃtaḥpālitvād; C, G, J, M, N: °pālitvād; F, K: dhānadūṣaṇanantaḥpālitvād; H: dhānadūṣaṇānāṃtaḥpālitvād; I: dhānadūṣaṇānāntapālitvād; L: as A, °taḥpālitvād; em. by LVP (silently) [16] I: aśaṃga° [17] PsP_L: om. iti; Tib: zhes [18] A: evaṃdam; B, C, E-N: etadam; em. by LVP [19] A: amagatārthaṃ; D, M: °tha; G: asagatārtha; Tib: don 'brel pa med pa ma yin [20] D: pūrvaṃs [21] N: °tvā [22] P: dūṣaṇānantaḥ°; D: dūṣaṇānte | pātittvā; F: dūṣaṇāntanṛpatitvāc [23] H: cā [24] C, G, J, M, N: °duṣaṇeti; D: °naiti; Tib: gong kho nar bstan zin pa'i phyir dang | gzhan gyis dam bcas pa'i don sun 'byin bar byed pa yin pa dang | sun 'byin pa nyid kyang yin pa'i phyir ⁖ pūrvam eva pratipāditatvād dūṣaṇāntaḥpātitvāc ca parapratijñātārthadūṣaṇeneti [25] A: yata; D, H: yet [26] Q: kinchid; D: kiṃrid [27] D: aitad

इति न पुनर्[1] यत्न[2] आस्थीयते[3] ॥ PsP_L 38

§64. द्वाभ्यामपि नोपजायन्ते[4] भावा[5] उभयपक्षाभिहितदोषप्रसङ्गात्[6] प्रत्येकम्[7] उत्पादासामर्थ्याच्[8] च। वक्ष्यति[9] हि[10] –

स्याद्[11] उभाभ्यां[12] कृतं[13] दुःखं[14] स्याद् एकैककृतं[15] यदि।

इति[16] ॥

D6v §65. अहेतुतो ऽपि नोत्पद्यन्ते[17]

हेताव्[18] असति कार्यं[19] च कारणं[20] च न[21] विद्यते।

A10v इत्यादिवक्ष्यमाणदोषप्रसङ्गात्[22]

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[1] A, E, F, H, I, K, L: puna [2] D: yanna; H: yatsn(?)a [3] D: āsthāyate; G, H: āsthiyate [4] C, G, M: noyante; D: lopajānte; F: ≈opa°; I: nopajñāyante [5] A: bhāvāṭha [6] A: bhaya...doṣasaṃgrān; C: °prasagāt; E, H, L: °doṣasamgrān; F: °doṣagrāt; I: °doṣasaṃtrān; J: °prasagān; K: °doṣasaṃgrāt [7] A: pranyakam; D, I: pratyakam; F: pratyekaṃm [8] A, H, I: utpādāsīsāmarthyāc; E: utpādā≈āsāmarthyāc [9] P: vakṣyāti; H: vakṣyahi [10] H: ti [11] H: sād [12] D: ubhātyāṃ [13] A, E, F, H, I, K, L: kṛte [14] A: duḥkha; F, H: dukhaṃ [15] A, C, E-N: aikaikaṃ; B, D: ekaikaṃ; conj. by LVP: ekaika[kṛtaṃ]; Tib: re re byas [16] A: itī [17] C: votpadyante; D: notyadyante; H: notedyaṃte [18] A-N: hetov; em. by LVP (silently) [19] H: kāryāṃñ [20] G: om.; M: °ṇa [21] A, E, H, I, M: om. [22] A, C, E, G, H, J, N: iti ‖ vakṣyamāna°; B, F, M: iti | vakṣyamāna°; D: °māna°; F: iti (space) vakṣyamāṇa°, I: iti ‖ vakṣyamāṇadoṣaprasagāt; K, L: iti ‖ vakṣyamāṇa°; PsP_L: iti vakṣyamāṇa°. Tib: zhes bya ba la sogs pas ’chad par ’gyur ba’i skyon du thal bar ’gyur ba’i phyir

गृह्येत[1] नैव[2] च जगद्[3] यदि[4] हेतुशून्यं स्याद्[5] यद्वद्[6] एव[7] गगनो- C13v
त्पलवर्णगन्धौ[8] ।

इत्यादिदोषप्रसङ्गाच्[9] च॥

§66. आचार्यबुद्धपालितस्[10] त्वाह –

अहेतुतो नोत्पद्यन्ते[11] भावाः[12] सदा[13] च[14] सर्वतश्[15] च[16] सर्व-
सम्भवप्रसङ्गात्[17] ॥ H13r

इति[18] ॥

§67. अत्राप्य्[19] आचार्यभाविवेको[20] दूषणमाह –

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[1] C, G, I, M: gṛhyata; H: gṛheta [2] F: naida [3] A, E, H, I, K, L: kṣagad; F: kṣagac [4] F: cadi; G: yahi [5] A: sād [6] F: ≈advad [7] D: e [8] P: °gandhād; A, E, H: gaṇotpalavarṇagaṃdhāv; C, G, J, M: gagaṇātpala°; D: gamanovarṇagaṃdhāv; F: gagaṇotpalavarṇagandhād; I: gaṇotparavarṇa°; K: as F, °dhāv; N: as C, °varṇṇa° [9] A, E, H, I, L: ibhyādi°; F: °gā [10] A, E, I, K, L: āryabuddhapālita; C, G, J, M, N: °ta; F: āryabaddhapālita; H: āryabuddhapāli; em. by LVP (silently) [11] B, F, K: notpadyate; D: nānyadyante [12] H: °vā [13] D: kadā [14] D: cit | [15] D: ata; N: savātaś [16] D: va [17] P: sarvvasambhaprasaṅgād; A, E, H: sava°; C, J, N: °prasagād; D: saṃbhavaprasaṃgād [18] D: ikiṃ; PsP$_L$: om. iti; Tib: zhes [19] A-C, E-N: om. api; PsP$_L$: om. api; Tib: yang [20] A, E, H, I, K, L: °bhāvivekā; B: °bhāvaviveka, *va* inserted from above; D: °bhavivekā; F: acāryabhāvivekā; I: °bhāvavivekā

G13v J13v अत्रापि प्रसङ्गवाक्यत्वाद्[1] यदि विपरीतसाध्यसाधनव्यक्तिर्[2] वा- PsP$_L$ 39
I16r क्यार्थ[3] इष्यते[4] । तदैतद्[5] उक्तं भवति – हेतुत उत्पद्यन्ते[6] भावाः[7]
कदाचित्[8] कुतश्चित्[9] कस्यचिद्[10] उत्पत्तेर्[11] आरम्भसाफल्याच्[12]
च[13] इति सेयं[14] व्याख्या[15] न युक्ता[16] प्रागुक्तदोषात्[17] ॥

इति[18] ॥

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[1] A, E, H, I: saṃgavākyatvāt; F: prasaga°; G: pratyakṣavākyatvāt [2] P: viparītasya sādhyasādhanavyaktir; A, E, H, I: viparitasādhana-vyakti; B, C, G, J, M, N: °vyakti; F, K, L: viparītasādhanavyakti; PsP$_L$: viparītasādhyasādhanavyaktivākyārtha (= conjoined with following compound); PsP Tib: gal te bsgrub par bya ba dang sgrub par byed pa bzlog pa gsal ba ngag gi don du mngon par ’dod na [3] C, G, M: vā-kyārtharit; D: tha; J, N: °thaḥ [4] I: dūṣyate [5] A: daita; E, H, I: daitad [6] A, F, K: utpatte; E, H, I, L: utpante [7] G: °ā [8] C, G, M: om.; I: kadācitta [9] F: kutacit [10] N: om. [11] P: utpadya(n)t(e); Q: utpattir; F, G: upatter; I: utpanter [12] Em. with LVP: ārambhasāpha-lyāc. P: cārambhasadbhāvād; Q: ārambhasadbhāvād; A, E, H, L: ā-raṃbhasammāvād; B, I: āraṃbhasaṃbhāvād; C, F, G, J, K, M: āram-bhasaṃbhāvād; D: ārambhasabhāvād; N: as C, °sambhā°; PsP Tib: rtsom pa ’bras bu dang bcas pa nyid du ’gyur ba’i phyir. The *akṣara* *pha* must have been read or interpreted as *dbha*, and *l* of *lyā* inter-preted as or changed to *va*; the rest of the word must have been “cor-rected” once °*sadbhāvāc* was thought to be the correct reading. LVP (PsP$_L$ 39, n. 2) erroneously records his mss as reading *ārambhasad-bhāvād iti* and °*saṃbhavād iti*. [13] Em. with LVP (LVP emends si-lently): ca. P, Q: om.; A-N: om. The *akṣara cca*, of which the lower *ca* – prior to reaching ms ζ – had probably degenerated to a black smudge that caused the *akṣara* to be read as *t virāma*, would have finally been changed to *d* (see previous note) for the sake of *sandhi*. [14] G: sayaṃ; I: syayaṃ [15] Q: ⊗; A-C, E-N: vyākhya; em. by LVP (silently) [16] D: yukta [17] D: doṣād; G, I: prāguptadoṣād [18] G: īti

§68. तद्[1] एतद् अयुक्तं[2] पूर्वोदितपरिहाराद्[3] इत्य् अपरे[4] ॥ K13r N12r N12v

§69. यच् चाप्युक्तम्[5] ईश्वरादीनाम्[6] उपसङ्ग्रहार्थम्[7] । तदपि न युक्तम् ईश्वरादीनां[8] स्वपरोभयपक्षेषु[9] यथाभ्युपगमम्[10] अन्तर्भावाद्[11] M10v

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[1] Tib: n.e. tat [2] I: aktaṃ [3] D, M: pūrvādita° [4] D: apara; N: apared iti ‖ ‖ atha khalu tāni daśabhuvaṇasthitadevaputrasahasrāṇibhagavatodharmmadeśanāmanavataraṃsanavagāhatānāpy anadhis(or *m*?)uvyamamāni utthayāsanet yaḥ prakrāntāni ‖ pramuditābhūmisthitādevā imaṃ sarvvadharmān iti ‖ vivalābhūmisthitādevā imaṃ sarvadharmān iti ‖ prabhākaribhūmisthitādevā imaṃ sarvadharmān iti ‖ aściṃṣmatibhūmisthitadevā ima sarvadharmān iti ‖ suraṅgasābhūmisthitādevā imaṃ sarvadharmān iti ‖ abhimuṣibhūmisthitādevān imaṃ sarvvadharmān iti ‖ duraṅgamābhūmisthitādevān ima sarvadharmān iti ‖ acalābhūmisthitādevān ima sarvvadharmān iti ‖ sādhumatibhūmisthitāvān ima sarvvadharmān iti ‖ dhammameghobhūmisthitādevān imaṃ savadhamān iti ‖ imān tathāgatasya dharmmadeśanāṃ śrutvā vigatarāgān sarvvadharmmān paśyanti vikalpana paśyanti ‖ dānapāramitām utpāditābhāvanā śīlaparamitām utpāditābhāvanā kṣāntipāramitām utpāditābhāvanā vīryyapāratām utpātābhāvanā dhyānapāramitām utpāditābhāvanā prajñāpāramitām utpāditābhāvanā upāyapāramitām utpāditābhāvanā praṇidhipāramitām utpāditābhāvanā varapāramitām utpāditābhāvanāa jñānapāramitām utpāditābhāvanā ‖ evam asvabhāvo nanāvaraṇāt ‖ tenākāśasthitena cekasākālaṃ kurvanti ‖ cittamanoramasaṃjñitaśreṣṭāḥ svarṇṇavimānaṃ j(?)laṃtimanojñāḥ (this last line occurs in PsP_M §80) [5] P: om. uktam; A-N: om. uktam; PsP_L: om. uktam. The translators of Tib appear to have considered *īśvarādīnām upasaṅgrahārtham* to be a citation; these exact words do not occur in the first chapter of Bhāviveka's PP (Candrakīrti is merely summarizing). PsP Tib: gang yang dbang phyug la sogs pa nye bar bsdu ba'i phyir yin no zhes bya ba de yang rigs pa ma yin te ⁘ yac cāpy uktam īśvarādīnām upasaṅgrahārthaṃ tad api na yuktam [6] A, E: °ādinām; F: iśva°; H: iśvarādinām; M: īśca° [7] P: upasaṅgrahārthaḥ; D: apa°; F: °tha; G: upasagrahagrahārthan [8] H: iśva°; M:

L11r इति[1] ॥

§70. तस्मात् प्रसाधितमेतन् नास्त्य्[2] उत्पाद इति। उत्पादासम्भवाच् च[3] सिद्धो ऽनुत्पादादिविशिष्टः[4] प्रतीत्यसमुत्पाद[5] इति[6] ॥

§71. अत्राह – यद्येवम्[7] अनुत्पादादिविशिष्टः[8] प्रतीत्यसमुत्पादो
B12r व्यवस्थापितो[9] भवद्भिर्[10] यत् तर्हि भगवतोक्तम्[11] –

> **अविद्याप्रत्ययाः[12] संस्कारा[13] अविद्यानिरोधात्[14] संस्कारनिरोधः[15]** ॥

īsva°; N: īśvarādanāṃ [9] D: svaparābha°; G: °bhayayakṣeṣu; I: °pakṣaṣu [10] P: yathā cābhyupagamam; A, E, H, K, L: °bhyupagam; D: yathātyupagem; F: yathātyupagam; I: yabhupagam; M: yathātyupagan [11] C, M: antabhāvād; F, K: attarbhāvād; G: antayāvād; I: abharbhāvād; N: anyabhād

[1] A, E, F, H, I, K, L: repeat from *seyaṃ vyākhyā* to *iti* (with minor scribal variants); H begins the dittography with *esaṃ vyākhyā*; B: repeats *seyaṃ vyākhyā na yuktā prāg uktadoṣād iti* ||; Tib: n.e. iti [2] A, E, I: nāsbhy; F: nāty; H: nārabhy; K: nāḥbhy, (L could be read as *nās*(*ḥ*?)*bhy*) [3] Tib: n.e. ca (the previous sentence in Tib ends, however, with *la*) [4] C, G, M: nutpādiviśiṣṭaḥ; D: 'nutpādādiśiṣṭaḥ [5] I: pratitya° [6] Tib: n.e. iti [7] D, I: yadyavam [8] B: anutpādidoviśiṣṭaḥ [9] F, K: vyavasthānapito; em. by LVP (silently): vyavasthito [10] A, E, H: bhavatiḥ; D: bhavāṃbhaḥ; F, G, I, K, M: bhavati; Tib: n.e. bhavadbhiḥ [11] A, E, K, L: hemavatārktam; B, C, F, G, J, M, N: hemavatārkam; H, I: hevamatārktam; em. by LVP (silently); Tib: n.e. uktam [12] A: °ptatyāyāḥ; F: °yā; H, I: °pratyāyāḥ [13] D: saṃskārādiḥ [14] C, G, M: °nirodhaḥ; F: °dhā; K: °nirādhaḥ [15] A: maṃskāranirādhaḥ; C, G, M: om.; E, H, K, L: °nirādhaḥ; I: saskāranirādhaḥ. Tib adds a following *ces bya ba* and in accord with Tib, LVP (silently) adds *iti*; LVP does not, however, add *iti* after the other citations in this section for which Tib attests a closing *zhes bya ba*. None

तथा[1]

अनित्या[2] बत[3] संस्कारा[4] उत्पादव्ययधर्मिणः[5] ।
PsP$_L$ 40 उत्पद्य[6] हि निरुध्यन्ते[7] तेषां[8] व्युपशमः[9] सुखम्[10] ॥ E9v

तथा[11]

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of the manuscripts attest *iti* after °*nirodhaḥ*.
[1] C, G, J, M, N: tathāpi; Tib connects the quotations, both here and before each of the following translated *tathā*s, with a *dang* [2] Q: anityāś ca (*śca* is a correction); C, G, J, M, N: nityā; em. by LVP (silently): anityāś [3] A, E, H, I: vate; B, C, F, J-N: cate; G: cāte; LVP (PsP$_L$ 39) retains the reading *ca te* found in his mss. De Jong (1978: 32) corrects to *anityā bata* in reliance on ms D, PsP Tib (*kye ma ... mi rtag*) and Udānavarga I.3. [4] I: saskārā [5] A, E, H, I: °vyayadharmitaḥ; F: °vyayadharmi≈ḥ; [6] J: upadya; M: utpādya; N: unpādya [7] A: tirurudhatte; E, K, L: nirurudhyante; F: ni | rurudhyante; H, I: tirurudhyante; [8] M: ṣāṃ [9] A, E, H, I: vyupadāmaḥ; C, M: vyupasamaḥ; D, N: vyapa°; F: vyupaṣama; G: vyupasanaḥ [10] P: (sukh)a̧+; A, E, H, I: murkha; C, G, M, N: sukhan; F: mūrkha; K, L: surkha; em. by LVP (silently): sukhaḥ. See Translation note. [11] P: Ø, damage to P after *sukham* is such that approximately the next 10-11 *akṣara*s are missing; when the text becomes readable again, the words *yaduta catvāra* appear; Q: iti tathā utpādād vā tathāgatānām anutpādād vā tathāgatānāṃ sthitir aiṣā dharmāṇāṃ dharmatā dharmmadhātus tathā kāmābhāvaḥ paraṃ sukham; A: tathā utpādād vā tathāgatānām utpādād vā tathāgatānā sthitauvaiṣā dharmānā dharmatā; B, C, J, N: tathā utpādād vā tathāgatānām utpādād vā tathāgatānāṃ sthitaivaiṣā dharmāṇāṃ dharmatā; D: tathā utpādād vā tathāgatānām enunpādād vā tathāgatānā sthitauvaiṣā dharmatā; E, H, I: tathā utpādād vā tathāgatānām mutpādād vā tathāgatānā sthitauvaiṣā dharmānā dharmatā; F, K, L: tathā utpādād vā tathāgatānām utpādād vā tathāgatānā sthitauvaiṣā dharmāṇāṃ dharmatāḥ; G: tathā utpād vā tathāgatānām utpādād vā tathāgatānā sthitaiveṣā dharmānā dharmatā; M: tathā utpādād vā ta-

H13v A11r I16v C14r F9v **एको[1] धर्मः सत्त्वस्थितये[2] यदुत चत्वार[3] आहाराः[4] ॥**

द्वौ धर्मौ[5] लोकं[6] पालयतो[7] ह्रीश्[8] चापत्राप्यं[9] च॥

इत्यादि[10] ।

तथा

परलोकाद् इहागमनम्[11] इहलोकाच्[12] च[13] परलोकगमनम्[14] ॥

G14r इत्य् एवं निरोधादिविशिष्टः[15] प्रतीत्यसमुत्पादो[16] देशितो भगव-
J14r K13v ता[17] स कथं न विरुध्यत[18] इति॥

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thāgatānām utpādād vā tathāgatānāṃ sthitaivaiṣā dharmāṇā dharmatā; PsP$_L$: tathā utpādād vā tathāgatānām anutpādād vā tathāgatānāṃ sthitaivaiṣā dharmāṇāṃ dharmatā; PsP Tib: zhes bya ba dang | de bzhin du | de bzhin gshegs pa rnams byung yang rung | de bzhin gshegs pa rnams ma byung yang rung | chos rnams kyi chos nyid ’di ni gnas pa kho na ste zhes bya ba dang |. See Translation note.

1 P: Ø; A, E, F, H, I, K, L: ekau 2 P: Ø; D: °yeṃ; I: °sthitoye 3 A, E, H, I: vatvāra 4 F: °rā 5 Q: dharmmo; A, E, F, H, K, L: dharmoka; C, G, J, M: dharmo; I: dharmokaḥ; N: dharmā; em. by LVP (silently) 6 P: ⊗; A, E, H, I: loka; F, K, L: lo 7 C, G, J, M, N: pālato; I: pālayeto 8 A, H: hriś 9 Q: cāpyatrāpyaṃ; A, B, D-F, H-L, N: °pyaś; C, G, M: cāpatrāpaś; em. by LVP (silently) 10 B: °diḥ 11 A, E, F, H, I, K, L: ihāgatam; C: ihāgamanebh(?); G, M: ihāgamaneś; D: iphāgamanam 12 D: ihaloko 13 D: om. 14 D: gamanam; G: palokagamamaṃ 15 F, G, H, I: °ṣṭa; M: nirodhādiśiṣṭaḥ 16 D: pratītyasumu°; H: pratityaḥsam° 17 H: °tāḥ; I: bhāvatā; Tib: n.e. bhagavatā 18 A-N: nirudhyata; LVP (PsP$_L$ 40, n. 5) retains his mss’ reading but notes, “Le Tib. fournit une lecture préférable: *virudhyate* (’*gal ba*). Le sens paraît être *kathaṃ na sūtravirodhaḥ*.”

यत[1] एव[2] हि[3] निरोधादयः प्रतीत्यसमुत्पादस्योपलभ्यन्ते[4]। अत[5]
PsP$_L$ 41 एवेदं[6] मध्यमकशास्त्रं[7] प्रणीतम्[8] आचार्येण[9] नेयनीतार्थसूत्रान्त-
विभागोपदर्शनार्थम्[10]। तत्र य[11] एते[12] प्रतीत्यसमुत्पादस्योत्पादा-
दय[13] उक्ताः[14]। न ते[15] विगताविद्यातिमिरानास्रवज्ञानविषयस्व- P7v
भावापेक्षया[16]। किं[17] तर्हि[18]। अविद्यातिमिरोपहतमतिनयनज्ञान-

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[1] H: eta [2] A-C, E, G, I-N: evā; F: ecā; H: yevā; em. by LVP: evaṃ; Tib: de ltar [3] B, C, G, M, N: ha; J: haṃ; Tib: n.e. hi [4] P: ⊗; D: °pādasyāpalatyatye; F, I, K: °bhyate; N: °syoparabhyante; Tib: thos pa (gang gi phyir de ltar rten cing ’brel par ’byung ba ’gag pa la sogs pa dag yod par thos par ’gyur ba) [5] P: Ø; D: atra; J: ate [6] P: Ø; A, E, F, H, I, K, L: eveda [7] Q: madhyaka°; N: madhyaka° [8] C, G, M: paṇītam; H: praṇetam [9] A, E, F, H, I, K, L: ācārveṇa; C, D, G, N: ācāryaṇa [10] P: ne(y)a(n)+[4](nt)+[3]°; A: neyatītārthasūtrānāṃtavibhāgo°; B, J, N: neyatītārthaṃsūtrāntavibhāgo°; C, G, M: nayatītārthansūtrāntavidbhāgo°; E, H, I: neyatītārthaṃsūtrānāṃtavibhāgo°; F: neyatīnitārthaṃvi...ārtha; K: neyatīnītārthaṃsūtrāntavi...tha; L: as B, °sūtrāṃta°; em. by LVP (silently) [11] M: pa [12] A, E, F, H, K, I: hate (L’s initial *e* could be read as *ha*); C, G, M: eta; Tib: n.e. ete [13] P: pratītyasamutpā(d).[1]tpādādạya; A, E, H, I: pratityasamutpādaudaya; B, C, G, J, M, N: pratītyasamutpādodaya; D: pratītyasamutpādādaṣṭa; F, K, L: pratītyasamutpādaudaya; conj. by LVP: pratītyasamutpād[asyotpād]ādaya [14] A-C, E-N: ukto; em. by LVP (silently) [15] D: ta [16] P: vigatāvidyātaimirāṇāṃ sarvajñānāṃ viṣaye svabhāvāpekṣyayā; A, E, F, I, K, L: vigatā; B: vigatāvidyātainirāśravajñānaviṣayasvabhāvopekṣayā; C, G, J, M: vigatāvidyātainirāśravaviṣayasvabhāvopekṣayā; D: vigatāvidyātaimirāmāśravajñānaviṣaya°; H: vigato; N: as C: °viṣayesva°; em. by LVP: vigatāvidyātimirā[nā]sravaviṣayasvabhāvāpekṣayā; Tib: ma rig pa’i rab rib dang bral pa dag gi ye shes zag pa med pa’i yul gyi rang bzhin la ltos nas [17] A, E, F, H, I, K, L: om.; C, G, J, M, N: ki; em. by LVP (silently) [18] A, E, F, H, I, K, L: om.; C, G, J, M, N: tahy; em. by LVP (silently)

विषयापेक्षया[1] ॥

N13r §72. तत्त्वदर्शनापेक्षया[2] तूक्तं[3] भगवता[4] –

Q7r एतद्[5] धि भिक्षवः[6] परमं[7] सत्यं[8] यदुतामोषधर्मं[9] निर्वाणं[10] सर्व-
संस्काराश्[11] च मृषा[12] मोषधर्माणः[13] ॥

इति[14] ।

तथा

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[1] P: °nayanajñ+[nā]p+kṣa̤yā; Q: °viṣayāpakṣeyā; A, E, F, H, I, K, L: vidyātimiropahamati°; D: °nayamajñānaviṣamāpekṣayā; N: °jñānaviyāpekṣayā; Tib ma rig pa'i rab rib gyi blo gros kyis mig nyams par byas pa dag gi shes pa'i yul la ltos nas [2] A, E: tatvadaśanā°; D: repeats the compound; I: tatodar° [3] A-C, E-G, I-M: bhūktaṃ; H, N: bhūkta; em. by LVP (silently) [4] Q: bhavatā; F: °tāḥ; N: repeats ete pratītyasamutpādodaya ukto na te vigatāvidyātainirāśravaviṣayesvabhāvopekṣayā ki tahy āvidyātimiropahatamatinayanajñvānaviṣayāpekṣayā ‖ tatvadarśanāpekṣayā bhūktaṃ bhugavatā [5] Q: eta; B: om. etad dhi bhikṣavaḥ paramaṃ satyaṃ yadutāmoṣadharmaṃ nirvāṇaṃ sarvasaṃskārāś ca mṛṣā moṣadharmāṇaḥ ‖ iti | tathā nāsty atra tathatā vā [6] N: bhikṣāvaḥ [7] P: Ø; A, E, H, K, L: paraṃmaṃ; C, G, M: paraman; D: parama [8] P: Ø; A, E, F, H, I, K, L: bhatyaṃ [9] P: Ø; A, C: yadutāmoṣadharmā; D: dutāmopadharmaṃ; E-I, J: ṣadutā…-dharmā; K-M: °dharmā; N: yedutā…dharmā; LVP emends (silently): °dharma; Q's reading °*dharmaṃ* is also supported by mss P, B and D's readings for the citation at PsP_{L} 237.11-12. [10] P: Ø; A, E, F, H, I, K, L: virvāṇaṃ [11] C, F, I, K, L: °saskārāś; D: °saṃskāmāś; H: °saṃkārā [12] F: maṣā [13] A, E, H, I: mona; D: °dharmyāṇa; F: noṣadharmān [14] Em. by LVP: ityādi; Tib: zhes bya ba la sogs pa; the damage in P's moṣ̤adhạrmmā[6]nās(ty a)tra would appear to allow for the extra *akṣara* contained in *ityādi*. Q, however, attests only *iti*.

नास्त्य् अत्र[1] तथता[2] वा[3] अवितथता[4] वा। मोषधर्मकम्[5] अप्य्[6]
एतत्[7] प्रलोपधर्मकम्[8] अप्य् एतद्[9] मृषाप्य्[10] एतत्[11]। मायेयं[12]
बाललापिनी[13]।

इति।

तथा I17r

फेनपिण्डोपमं[14] रूपं वेदना बुद्बुदोपमा[15]।
मरीचिसदृशी[16] सञ्ज्ञा[17] संस्काराः[18] कदलीनिभाः[19]। L11v M11r
PsP_L 42 **मायोपमं च विज्ञानम्[20] उक्तम् आदित्यबन्धुना[21] ॥** C14v

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[1] P: (a)tra; D, G: utra [2] A: tathānā; G: tathābhā [3] B: om.; D: vāḥ [4] D: °to; H: avitathātā [5] G: modharmmakam [6] D: avy [7] A, C, E-N: atat; em. by LVP (silently); Tib: 'di dag ⁘ etat [8] A, B, E, I, L: pralāpa°; C, G, M: palopa°; F: prulāpāyadharmakam; H: om.; K: pralāya°; N: °ka; em. by LVP (silently); Tib: n.e. pralopadharmakam apy etad [9] A, C-E, G, I, J, L-N: atat; H: om.; em. by LVP (silently) [10] A, E, H: mṛṣāp; F, I, K: om. [11] D: etata; F, I, K: om.; G: atat [12] D: māyayaṃ; H: māyaya [13] D: balalopinī; PsP Tib: 'di dag ni brdzun pa sgyu ma byis pa 'drid pa ⁘ mṛṣāpy etad māyeyaṃ bālalāpinī. [14] A, C, E-I, K, M: henapiṇḍopama; B, J, L, N: °ma; D: phenatiṇṇopamaṃ; em. by LVP (silently) [15] A, E, H, I, K, L: buddhadomapāṃ; B: °māṃ; C, J, N: °mam; D: bubudoyamā; F: buddhadomamāṃ; G, M: °maṃ; em. by LVP (silently). [16] A, B, E, H: marīcīśadṛśī; C, G, K, J, L, M: marīcī°; F: maricīsadṛśī; I: marīcīśadṛśi; N: marīcīmadṛśī; em. by LVP (silently) [17] G: sajñā; I: saṃjñāḥ [18] A, E, H, I, K, L: saskārāḥ; F: suṣkārāḥ [19] A, E, H, I: °nibhāvāḥ; F, K, L: °nibhābhāḥ; M: kadarī° [20] M: adds following *ṛṣām* [21] P: Ø; D: ādibhya°; N: aditya°; conj. by LVP: [iti]

एवं धर्मान्[1] वीक्षमाणो[2] भिक्षुर्[3] आरब्धवीर्यवान्[4]।
H14r दिवा वा यदि[5] वा रात्रौ सम्प्रजानन्[6] प्रतिस्मृतः।
प्रतिविध्येत्[7] पदं[8] शान्तं[9] संस्कारोपशमं[10] शिवम्[11]।
B12v निरात्मत्वं[12] च धर्माणाम्॥

इत्यादि[13] ॥

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[1] P: [1]r(m)ān; A, B, E, F, H-L: dharmani; D: dharmākam – owing to an eyeskip back to *moṣadharmakam*, D's scribe repeats the text from *moṣadharmakam* up to and including the then correctly scribed *dharmān*; C, G, M, N: dharmmani; em. by LVP (silently) [2] Em. with LVP (LVP emends silently): vīkṣamāṇo. P: a(ve)kṣamāṇ(o); Q: avekṣ///; A-C, E, G-N: vekṣamāna; D: avekṣamāṇo; F: vekṣamāṇata [3] Q: ⊗ [4] P: [3](y).(v)ān; Q: ///vīryavān; A: ārapravīyavān; D: orabdha°; E, I: °vīyavān [5] A: ≈di [6] G: saṃprajānaṃ; em. by LVP (silently): saṃprajñānan [7] P: pratividdheta, there may be a *virāma* under *t*; A-M: pratividhya; N: pratibimbe; em. by LVP: pratividhyet [8] A: papeśā; B: pade; C, G, J: padeśa; E, F, H, I, K-N: padeśā; em. by LVP [9] P: sāntaṃ; F: sāṃntaṃ [10] P: saṃskāropasamaṃ; A, H: saṃskāroyamasaṃ; B, C, E-G, J-L, N: saṃskāropamasaṃ; D: °paśasaṃ; I: saskāroyamasaṃ; M: °opasamaṃ; em. by LVP (silently) [11] N: śim [12] Conj.: nirātmatvaṃ; P: iti | nirātmatvāc; Q: iti ‖ nirātmatvāc; A, E, H, I: iti nitātmakatvāc; B, K, L: iti nirātmakatvāc; C, G, J, M, N: iti ‖ nirātmakatvāc; D: iti nirātmakātvo; F: as B, °kattvāc; PsP$_L$: (iti ‖) nirātmakatvāc; PsP Tib: chos rnams bdag med pa nyid ∴ (the mss') iti nirātma(ka)tvāc ca dharmāṇām, with *chos rnams bdag med pa nyid* construed as an object of *rtogs par 'gyur* (*pratividhyet*). See Translation note. [13] B: ityādiḥ

§73. यस्यैवं[1] देशनाभिप्रायानभिज्ञतया[2] सन्देहः[3] स्यात् – का[4] ह्य्[5]
अत्र देशना[6] तत्त्वार्था का[7] नु[8] खल्व् आभिप्रायिकीति[9] – यश् चापि[10] G14v D7r
मन्दबुद्धितया[11] नेयार्थां[12] देशनां[13] नीतार्थाम् अवगच्छति[14] । J14v A11v
तयोर्[15] उभयोर्[16] अपि विनेयजनयोर्[17] आचार्यो[18] युक्त्यागमाभ्यां[19]
संशयमिथ्याज्ञानयोर्[20] अपाकरणार्थम् इदम्[21] आरब्धवान्[22] । तत्र K14r
न स्वत इत्यादिना[23] युक्तिर् उपवर्णिता[24] ।

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[1] H: paśyaivaṃ; I: °vya [2] D: daśanābhiprāyāṇabhijñateyā; N: deśanabhi° [3] A-C, E-N: °deha; em. by LVP (silently) [4] A-C, E-N: ko; em. by LVP (silently) [5] A, E, F, H, I, K-M: jy [6] C, J, M, N: darśanā: D: deśano; G: darśano [7] A-C, E-N: ko; em. by LVP (silently) [8] A, E, F, H, I, K: ma; L: n(?)a; N: mu; Tib: dgongs pa can ni 'dir gang zhig yin snyam du ⁘ kā nu khalv ābhiprāyikīti, i.e., Tib adds '*dir* to the second part of the question (the translators may have misread the *akṣara nu* for the *akṣara tra*) [9] Q: abhi° [10] Tib: n.e. api [11] E, F, I, K, L: bhanda° [12] A, B, E, F, H, K, L: °thā; C, G, J, M, N: rthā; I: nyāyārthā; em. by LVP (silently) [13] A: meśanā; B, C, E, G, H, J-N: neśanāṃ; D: neśanā; F: neśatāṃ; I: neśanyaṃ; em. by LVP (silently) [14] F: apagacchati [15] A, C-E, G-N: tayār; em. by LVP (silently) [16] D: uhayor [17] C, J, M, N: °yon; G: °yo [18] D: ācīryā; G: cāryo; M: ā [19] A, E, H, I: yukatyāga°; D: yuktyaga°; K, F: yūrukatyāgamābhyāṃ; G: °tyāṃ [20] P: śaṃśaya°; A-C, E-N: °mithyājñānamār; D: saṃśayamidhyājñānayor; em. by LVP (silently): °mithyājñānāpākaraṇārtham, that is, LVP deletes the final *mār* (= degenerated *yor*) and connects the compound to the following one. Tib: the tshom dang log pa'i shes pa dag [21] A-C, E-N: itam; D: itām; em. by LVP (silently) [22] A, E, F, H, I: °vāt; D: āraghavān [23] C, G, M: isādinā [24] A: upavarimatā; E, H, I, K, L: upavaṇitā; F: upavaṇitāḥ

तन् मृषा[1] मोषधर्मं[2] यद्[3] भगवान्[4] इत्य् अभाषत[5] ।
सर्वे[6] च मोषधर्माणः[7] संस्कारास्[8] तेन[9] ते[10] मृषा ॥

N13v पूर्वा प्रज्ञायते[11] कोटिर्[12] नेत्य्[13] उवाच[14] महामुनिः[15] ।
E10r संसारो ऽनवराग्रो[16] हि नास्यादिर्[17] नापि पश्चिमम्[18] ॥ PsP_L 43

I17v कात्यायनाववादे[19] चास्तीति[20] नास्तीति[21] चोभयम्[22] ।
F10r प्रतिषिद्धं[23] भगवता भावाभावविभाविना[24] ॥

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[1] C, G, J, M: mṛpā; I: mṛkhā [2] P: °dharma; A-C: °dharma; E-N: °dharma; LVP: °dharma. PsP_L's quarter is unmetrical. [3] A, E, H, L: yav(?); G: ya; I: yat(?); F, K, M: yat [4] F, K: vagavān; G: jñagavān; I: yagacān [5] Q: abhāṣat; A, E, H, I: abhāṣat [6] C, G, M: sarva [7] A, E, F, H: °ṇa; I: ṇā; K, L: only upper dot of the *visarga* [8] I: saskārās [9] A-C, E-N: om.; em. by LVP (silently) [10] D: taṃ [11] C, M: prajñāpate; F, K: prajñāyame; N: prajñā, then repeats, on account of an eyeskip, from [*prajñā*]*namār apākaraṇārtham itam* up to and including *prajñāyate* [12] A-C, E-N: koṭi; D: kāṭi; em. by LVP (silently) [13] A, E, H, I, L: ne'ty [14] A, E, L: ūvāca [15] A, E, F, J, K, L: °ni; C: muhyamuni; G, M, N: muhāmuni; J: ink-dot below initial *m* (J's descendents read as *u*); em. by LVP (silently) [16] C, J, N: 'navarā'grā; D: 'nakarāgo; G, M: °grā [17] A-C, E, F, H-N: rāsmādi; D: °ādi; G: rātmādi; em. by LVP (silently) [18] D: yeścimaṃ [19] A-E, G-M: kātyāyaṇāvavāde; F: kātyātaśācavāde; N: kātyāyaṇāvevāde; em. by LVP (silently) [20] Em. with LVP: cāstīti; P: cāsti; Q: ca asti; A, B, E, K, L: ca ‖ asti; C, G: va ‖ aṣṭi; D: cā asyi; F, I: ca asti; H: caḥ ‖ asti; J, N: ca | asti; M: va | aṣṭi. MMK XV.7: cāstīti; the syllable is metrically required. [21] A: om.; B, C, E, F, H, J-M: nāsti; D: nāstī; G: nāṣṭi; I: nā; N: om. LVP (PsP_L 43, n. 1) erroneously states that his mss attest *nāstīti*. [22] D: codbhayaṃ [23] A, B: °dha; H: pratiṣīdhaṃ [24] I: °vibhāvanā

इत्यादिनागमो[1] वर्णितः॥

§74. उक्तं चार्याक्षयमतिसूत्रे[2] –

कतमे[3] सूत्रान्ता नेयार्थाः कतमे नीतार्थाः। ये[4] सूत्रान्ता[5] मार्गा-
वताराय[6] निर्दिष्टा[7] इम[8] उच्यन्ते नेयार्थाः[9]। ये[10] सूत्रान्ताः[11]
फलावताराय[12] निर्दिष्टा[13] इम[14] उच्यन्ते नीतार्थाः[15]। यावद्[16] C15r
ये[17] सूत्रान्ताः[18] शून्यतानिमित्ताप्रणिहितानभिसंस्काराजातानु-

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[1] A-C, E-N: ityādinā agamo; D: ityādināṃāgamā; em. by LVP (silently); Tib: la sogs pa ⁘ ityādinā [2] C: cāryokayamati°; G: cāryontayamati°; M: vāryokayamati°; N: °mati [3] N: om. katame sūtrāntā neyārthāḥ katame nītārthāḥ | ye sūtrāntā mārgāvatārāya nirdiṣṭā ima ucyante neyārthāḥ | ye sūtrāntāḥ phalāvatārāya nirdiṣṭā ima ucyante nītārthāḥ | yāvad ye [4] D: ya; H: e [5] D: sūtrāntrā [6] A, E, F, H, I, K, L: yārgāva° [7] C, J, M: nidiṣṭā [8] A-C, E-M: ita; em. by LVP (silently) [9] C, G, M: °thā; H: nyāyārthāḥ [10] H: e [11] I: °tā [12] A, E, F, H, I, K: °yar; D: °rāpa [13] A, F: diniṣṭā; H, I: di ‖ niṣṭā; E, K, L: di | niṣṭā [14] A, B, E, F, H, I, K, L: ime [15] D: nayāthāḥ; I: tītārthāḥ [16] G: om. [17] C, M: ya; G: om. [18] P: sūtūāntāḥ; Q: sūtrāntāḥ ātmasatvajīvapoṣapudgalamanujamānavakārakavedakanānārutabhāṣā asvāmikāḥ svāmikavan nirddiṣṭās ta ucyaṃte neyārthāḥ yāvad ye sūtrāntāḥ; F: sutrāntāḥ; G: om.; L: sūtrātāḥ. PsP Tib: mdo sde gang dag bdag dang | sems can dang | srog dang gso ba dang | skyes bu dang | gang zag dang | shed las skyes dang | shed bu dang | byed pa po dang | tshor ba po dang | sgra rnam pa sna tshogs su bshad pa dang | bdag po med pa la bdag po dang bcas par bstan pa de dag ni drang ba'i don zhes bya'o ‖; PsP Tib's citation has been copied in from the Tibetan translation of the Akṣayamatisūtra. See Translation note.

H14v L12r त्पादाभावनिःसत्त्वनिर्जीवनिःपुद्गलास्वामिकविमोक्षमुखा[1] निर्दि-
ष्टाः[2] ' त उच्यन्ते[3] नीतार्थाः। इयम्[4] उच्यते[5] भदन्त शारद्वतीपु-
त्र[6] नीतार्थसूत्रान्तप्रतिशरणता[7] न नेयार्थसूत्रान्तप्रतिशरणता[8] ॥

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[1] Q: °praṇitānabhi…ābhāvāḥ niḥsatvanirjīvaniṣpudgalā{ḥ}svāmikavimokṣamukhā; A: °utpādobhāvaniḥ | satvanirjīvaniḥpra..lātyāmikavimokṣamukhā ('..' here and below stands for a space with a line drawn over it, indicating loss of an *akṣara*); B: °utpādobhāvaniḥsatvanijīvaniḥpuṃgalābhyāmikavimokṣamukhāni; C: °jātā'nutpādobhāvaniḥ | satvanirjīvaniḥpuṅgalābhyāmimokṣamukhāni; D: °jātā'nutpādābhācaniḥsatvanirjīvaniḥpugalāmyāmikavimokṣam; E: °jātā'nutpādobhāvaniḥ ‖ satvanirjivaniḥpra..lātpāmikavimokṣamikhāni; F: °utpādobhāvaniḥ satvanirjivaniḥpuṅgalāsyāmikavimokṣamukhani; G: as C, double daṇḍa; H: °nimittā | praṇihitānabhisaṃskārājātānutpādobhāvaniḥ ‖ satvanirjivanipra..lātpāmikavimokṣamukhāni; I: °saskārājātā'nutpādobhavaniḥ satvanirjivatipra..lātyāmikavimokṣamukhāniḥ; J: °jātā'nutpādobhāvaniḥ | satvanirjīvaniḥpuṃgalābyāmikavimokṣamukhāni; K: as L, °puṅ(?)gala°; L: °jātā'nutpādobhāvaniḥ ‖ satvanirjivaniḥpu≈galātyāmikavimokṣamukhāni; M: as C, °puṃgala°; N: as J: °puṅgalā°. Conj. by LVP: °[nirātma]°; PsP Tib: *bdag med pa*, on the basis of *bdag med pa* in Akṣayamatinirdeśasūtra Tib; see Braarvig 1993: II, 118 (Braarvig does not mark *nirātma* as a conjecture). LVP (PsP_L 43, n. 4) notes that his mss read "°*ābhyāmika*, °*sika*" for °*āsvamika*, but N and L (= Calcutta and Cambridge) respectively read °*ābhyāmika*, °*ātyāmika* while M (Paris) reads °*ābhyāmi*. [2] D, F, K: nidiṣṭās [3] C, G, M: °ta [4] PsP Tib: 'di dag ∵ iyam [5] B, E, F, H, L: ucyaṃte; C, G, J, K, M, N: ucyante; I: ucyatya; em. by LVP (silently) [6] A, H, I: sāradvatī° [7] P: nītārthasūtānta°; Q: °pratisaraṇatā; A-C, E, I-L: °pratisaraṇatā; F: °pratisaraśatā; G: °sūtrāntāpratisaraṇatā; H: °sūtrāṃntapratisaraṇatā; N: °sūtrānmapratisaraṇatā [8] P: om. sūtrānta; A-N: om. sūtrānta; PsP Tib: mdo sde, copied from Akṣayamatinirdeśasūtra Tib. A, E: °pratisaraṇete; B, C, F-N: °pratisaraṇate; D: °pratosaraṇagate (final *e* represents *sandhi* with following *i*); em. by LVP: °sūtrānta°

PsP$_L$ 44 इति ॥

तथार्यसमाधिराजसूत्रे[1] –

नीतार्थसूत्रान्तविशेष[2] जानती[3] यथोपदिष्टां[4] सुगतेन[5] शून्यता[6] । G15r M11v
यस्मिन् पुनः[7] पुद्गल सत्त्व पूरुषो[8] नेयार्थ[9] तां[10] जानति सर्व- J15r
धर्मान्[11] ॥

इति[12] ॥

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[1] A-C, E-N: tathācārya°; I: tathāsūtrā°; PsP$_L$: tathā cārya° [2] I: nta-viśeṣa [3] E, H, I: jātatī; G, J, M: jānetī; em. by LVP (silently): jānati. SR: jānati. *LṬ's author also found *jānatī* in his PsP ms, recorded it and glossed it with *jānāti*. Ms P at the equivalent for PsP$_L$ 276.5 also attests *jānatī*. The first quarter is in Indravaṃśā metre, which expects a long final syllable. On the lengthening of historic *i* to *ī* in BHS verses even in cases of short *i* at the end of *pāda*, see BHSG §3.12, §26.2. [4] P: °diṣṭā; A-C, E-N: °deṣṭā; D: yathoyadiṣyaṃ; em. by LVP (silently): °diṣṭā. SR: °diṣṭā. Ms P attests °*diṣṭāṃ* at the equivalent for PsP$_L$ 276.6. (*viśeṣa* can be understood as an accusative [°*ṣã*] or as a nominative, the latter when one presumes an unstated *iti* [*iti jānātī*]. [5] I: śurātena [6] Em. with LVP (LVP emends silently): śūnyatā. P, Q: °tām; A-E, G-N: °tāṃ; F: suṃnyatāṃ; SR: śūnyatā. P also attests °*tām* at the equivalent for PsP$_L$ 276.6. [7] D: pura [8] Q: poṣo; B, J, M: puṃgalasatvapuruṣo; H, I, K, L, N: puṅgalasatvapuruṣo; em. by LVP (silently): °ṣā; SR: pūruṣo. P attests *pūruṣo* at the equivalent for PsP$_L$ 276.7. [9] A: neyār; C, G, M: nayārtha; E: neyārthā; H: nayārthā; I: neyārthāṃ; em. by LVP: neyārthato (LVP reads *neyārthatā*(*ṃ*) as one word. LVP [PsP$_L$ 44, n. 1] records his mss as reading "*neyārthatā*, °*tām*" but Cambridge and Paris read *tām* while Calcutta reads *tāñ*). SR: neyārthatāṃ. PsP Tib: drang ba'i don tu. [10] P, Q: tā; A, E, H, I: tā; PsP Tib: de. Ms P attests *tāṃ* at the equivalent for PsP$_L$ 276.8. [11] P: śarvvadharmān. P attests *sarvadharmān* at the equivalent for PsP$_L$ 276.8. [12] PsP$_L$: om. iti

§75. तस्माद्[1] उत्पादादिदेशनां[2] मृषार्थां[3] प्रतिपादयितुं[4] प्रतीत्य-
K14v B13r समुत्पादानुप्रदर्शनम्[5] आरब्धवान्[6] आचार्यः[7] ॥

I18r §76. ननु चोत्पादादीनाम्[8] अभावे[9] सति यदि[10] सर्वधर्माणां[11] मृषा-
A12r त्वप्रतिपादनार्थम् इदम्[12] आरब्धवान्[13] आचार्यः[14] । नन्व्[15] एवं
सति[16] यन्[17] मृषा न तद्[18] अस्तीति[19] न[20] सन्त्य्[21] अकुशलानि[22]
कर्माणि[23] । तदभावान्[24] न[25] सन्ति दुर्गतयः[26] । न[27] सन्ति[28] कुशला-
P8r नि[29] कर्माणि[30] । तदभावान्[31] न सन्ति सुगतयः[32] सुगतिदुर्गत्य-

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[1] C: tarsmād; E, F, I, K, L: tasmā [2] A, E, H, L: itpādādi°; F, I, K: ityādādi°; Tib: bstan pa rnams ⁘ deśanāṃ [3] A, F, H: °thā [4] A-C, E-N: prativādayituṃ; em. by LVP (silently) [5] Q: °pādānudarśanam; A: pratityasamutpādānupadarśanām; B, C, G, J, L-N: °pādānupadarśanam; D: °pādānuyadarśanam; E, I: °pādānupadarśatām; F, K: °samutpānupadarśanam; H: pratitya...dānupadarśanātām; em. by LVP: °pādānudarśanam; Tib: rjes su ston pa. Cf. BHSD, s.v. *anupradarśita* "pointed out, shown." [6] P: āraccavān [7] F: °ya [8] A, E, H, I, L: vot°; D, J: cāt°; M: cotpādāvīnām [9] H: amāve [10] F, I: yadiḥ [11] A, C, E, G-J, M, N: °ṇā; D: °dharmaviṣaṃ [12] D: iday; F, K: idadh [13] A, E, K, L: anārtham idam ārabdhavān; F: ārārtham idam ārabdhavāv; H: as A, °bdhamān; I: ānārtham idamam ārabdhavān [14] F: °ya; I: ānāryyaḥ [15] B, D-G, I, K, L: natv [16] I: satī [17] M: ya [18] F, K: nad [19] D: astītir; H: astiti [20] A, E, F, H, I, K, L: nevā; B, C, G, J, M, N: ne; em. by LVP (silently) [21] Q: satyaṃ; A: sanny; C, G, M: sans; H: sann [22] Q: kuśalāni; G: akulāni; H: ekuśalāti; I: akuśalāti [23] M: kamāṇi [24] I: tebhāvon [25] A, E, F, H, I, K, L: ta [26] C: dur≈atayaḥ; D: durgayaḥ; G: adds following *ucyante* (eye-skip into next section) [27] C: om.; G, M: om. [28] A, E: śaṃti [29] A, E, H, I: kulāni [30] P, Q: om.; A: karmmaṇi [31] Q: tadābhāvān; A, E, H, I: tabhāvā; B, F, G, J-N: tadabhāvā; em. by LVP (silently) [32] I: śugatayaḥ

सम्भवाच्[1] च[2] नास्ति संसार[3] इति सर्वारम्भवैयर्थ्यम्[4] एव[5] स्यात्॥

उच्यते[6] – संवृतिसत्यव्यपेक्षया[7] लौकिकस्येदंसत्याभिनिवेशस्य[8] C15v N14r
प्रतिपक्षभावेन[9] मृषार्थता[10] भावानां[11] प्रतिपाद्यते[12] ऽस्माभिः। नैव[13]
त्व्[14] आर्याः[15] कृतकार्याः[16] किञ्चिद्[17] उपलभन्ते[18] यन्[19] मृषा
वामृषा[20] वा[21] स्यादिति। अपि च[22] येन हि सर्वधर्माणां[23] मृषात्वं[24]
परिज्ञातं[25] किं तस्य कर्माणि सन्ति संसारो[26] वास्ति। न चाप्य्[27] H15r

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[1] A: °saṃbhavārthab; B: °saṃbhavādh; C: °saṃbhavābhavā≈; D: °bhavā; E, H, I, L: °saṃbhavārthaṃb; F, K: °saṃbhavārtha; G, M: °saṃbhavābhavāb; J: °saṃbhavām; N: °saṃbhavāb; em. by LVP (silently) [2] A, B, E, G-J, L-N: dha; C: ≈; F, K: pra; em. by LVP (silently) [3] Tib: bde 'gro dang ngan 'gro med pa'i phyir 'khor ba yang (construes *ca* with *saṃsāra*) [4] C, G, J, M, N: °vaimarthyam; D: °vaiyathyam; H: sarvārammavaiyartham [5] A, C, E-N: evā; em. by LVP (silently) [6] A-C, E, F, H-N: ucyante; G: om.; em. by LVP (silently) [7] Q: °vyapekṣāyāṃ; A, E, I, K, L, N: saṃvṛtisasyavya°; C, G, M: samvṛtisasyavyapakṣayā; D: °satyavyayejayā; F: sarvavvatisasyavyapekṣayā; H: saṃvṛttisasyavyapyakṣayā; J: saṃvṛtisasyavyepekṣayā; em. by LVP (silently) [8] P: °nivesasya; A-C, E-G, J-L, N: loka°; D: lokasyadaṃsatyādibhini°; H: loka…nivesaśya; I: lokasyadaṃ°; M: lāka°; PsP_L: loka° [9] D: pratiyakṣa°; G: °bhāvana [10] C, G, M: mṛṣārtha; F, K: °tāḥ [11] A: bhāvātāṃ [12] Q: pratipādyante; D: pati° [13] A-C, E-N: naive; em. by LVP (silently); Tib: n.e. eva [14] C, G, J, M, N: ty [15] P: āryaḥ [16] Q: om.; H: om.; Tib: n.e. kṛtakāryāḥ [17] A, E, H, I: kicid [18] P: upalambhante; A: upabhalanne; E, H, L: upabhalante; F, K: upalalante; G: upalanbhe; N: upaladbhante [19] G: ya; M: yat; N: yen [20] A, E, H, I: om.; D: vāmṛtā; PsP_L: om. vā [21] A: cā [22] D: cā [23] A, E, H, I: °ṇā; D: °dharmārṇā; F, K: dharmāṇāṃ [24] F: mṛtvaṃ; Tib: brdzun ba'i don can nyid ⁘ mṛṣātvam (*mṛṣārthatvam) [25] Q: parijñānaṃ; A, E, H, I: °tvaḥ; B-D, F, G, J-N: °taḥ; em. by LVP (silently) [26] D: °rā [27] A, E, F, H: vāpy; I: py

असौ कस्यचिद्[1] धर्मस्यास्तित्वं[2] नास्तित्वं[3] वोपलभते[4] ॥ PsP$_L$ 45

यथोक्तं भगवतार्यरत्नकूटसूत्रे[5] –

> चित्तं[6] हि काश्यप परिगवेष्यमाणं न लभ्यते। यन् न लभ्यते[7] तन्
> नोपलभ्यते। यन् नोपलभ्यते तन्[8] नैवातीतं[9] नानागतं[10] न
> L12v प्रत्युत्पन्नम्। यन् नैवातीतं नानागतं न प्रत्युत्पन्नं तस्य नास्ति
> J15v स्वभावः[11]। यस्य नास्ति स्वभावस् तस्य[12] नास्त्युत्पादः। यस्य
> नास्त्युत्पादस् तस्य नास्ति निरोधः॥

इति विस्तरः॥

यस्[13] तु विपर्यासानुगमान् मृषात्वं धर्माणां नावगच्छति प्रतीत्य-
Q7v भावानां[14] स्वभावम् अभिनिविशते[15]। स धर्मेष्व्[16] इदंसत्याभिनिवे-

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[1] A, E, H, I: kasyavi; D: kasyāṃcad; F, K, L, M: kasyaci [2] Q: °āstitāṃ; A, E, H, I: °tva; N: dharmesyā° [3] Q: om.; D: nāntitvaṃ [4] A, E, H, I: nāstitvaṃ copalabhyate; B, C, F, G, J-N: co°; D: copalahate; em. by LVP (silently) [5] From this point on, the paper manuscripts consulted are limited to B, D, J, and L (see Manuscript Description). [6] D: ci | rtta; L: vittaṃ [7] D: om. yan na labhyate [8] D: ta [9] D: naikatītaṃ [10] B, J: nānāgate; L: nonāgate [11] B: svabhāvābhāvaḥ; L: svabhābhāvaḥ [12] L: ta [13] Tib: gang dag ⁖ yaḥ (the Sanskrit's singular form has been understood as having a general sense) [14] L: om. pratītyabhāvānāṃ svabhāvam abhiniviśate sa dharmeṣv idaṃsatyābhiniveśitayābhiniviṣṭaḥ san karmāṇy api karoti saṃsāre 'pi saṃsarati; PsP Tib: dngos po rnams rang bzhin yod par rtogs nas mngon par zhen pa ⁖ pratītyabhāvānāṃ svabhāvam abhiniviśate [15] D: abhiviśateḥ [16] D: dharmaṣv

शितयाभिनिविष्टः[1] सन्[2] कर्माण्यपि करोति। संसारे ऽपि संसरति। विपर्यासावस्थितत्वान्[3] न भव्यो[4] निर्वाणम् अधिगन्तुम्[5] ॥

§77. किं पुनर्[6] मृषास्वभावा अपि पदार्थाः सङ्क्लेशव्यवदाननिबन्धनं B13v
भवन्ति[7] ॥

भवन्ति[8]। तद्यथा मायायुवतिस्[9] तत्स्वभावानभिज्ञानां तथागत- D7v
PsP$_L$ 46 निर्मितश् चोपचितकुशलमूलानाम् ॥

उक्तं हि दृढाध्याशयपरिपृच्छासूत्रे[10] –

> तद्यथा कुलपुत्र मायाकारनाटके प्रत्युपस्थिते मायाकारनिर्मितां स्त्रियं दृष्ट्वा कश्चिद् रागपरीतचेताः[11] पर्षच्छारद्यभयेनोत्थायासनाद्[12] अपक्रमेत्[13]। सो ऽपक्रम्य ताम्[14] एव[15] स्त्रियमशुभतो मनसिकुर्यात्[16]। अनित्यतो[17] दुःखतः शून्यतो ऽनात्मतो[18] मन-

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[1] Q: °niveśatayā abhiniviṣṭaḥ; B, J: idaṃsatyābhiniveśitamābhiniviṣṭaḥ; D: idaṃsatyādiniveśitayāhiniviṣṭaḥ; conj. by LVP: idaṃsatyābhini[veśād abhini]viṣṭaḥ; em. by de Jong (1978: 33): °abhiniveśitayā°; PsP Tib: ’di bden par mngon par zhen pa nyid kyi sgo nas mngon par zhes par ’gyur [2] P: sat; B, J: sat [3] Q: °tvān tu; D: viparam(?)āsāvastitatyān; L: °sthita≈ān; PsP Tib: … las kyang byed cing ’khor ba na yang ’khor bar ’gyur la | phyin ci log la gnas pas mya ngan las ’das pa thob pa’i skal ba can du yang mi ’gyur ro ‖ [4] B, D, J, L: bhavyā [5] L: asigantuṃ [6] J: puna [7] D, J: bhavati [8] B, D, J, L: om. bhavanti; PsP$_L$: om. bhavanti; PsP Tib: ’gyur te [9] B, J, L: °yuvati [10] D: dṛḍhāśaya° [11] Q: °parita° [12] D: parṣṭhachāradyabhayenātthayāsanād; J: °bhayenātthāyāsanād [13] D, J, L: aya° [14] P: om. [15] P: iva; L: e [16] D: °kuyad; PsP Tib: mi sdug pa dang | mi gtsang ba dang ∴ aśubhato manasikuryāt [17] D: itityuto [18] P: Ø; B, D: °tā; J: ’nānmatā

सिकुर्यात्॥

इति विस्तरः॥

विनये च[1] – यन्त्रकारकारिता यन्त्रयुवतिः[2] सद्भूतयुवतिशून्या[3] सद्भूतयुवतिरूपेण[4] प्रतिभासते[5]। तस्य च[6] चित्रकरस्य[7] कामरागास्पदीभूता[8]॥

तथा[9] मृषास्वभावा अपि भावा[10] बालानां सङ्क्लेशनिबन्धनं[11] भवन्ति[12]॥ PsP$_L$ 47

J16r §78. तथार्यरत्नकूटसूत्रे[13] –

अथ खलु तानि[14] पञ्चमात्राणि भिक्षुशतानि[15] भगवतो धर्मदेशनामनवतरन्त्य् अनवगाहमानान्य्[16] अनधिमुच्यमानानि[17]

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[1] L: va [2] Q: yantraṣutiḥ [3] B: °yuvatiḥśūnyā [4] B, J, L: ’sad°; PsP Tib: n.e. sadbhūtayuvatirūpeṇa pratibhāsate | tasya ca [5] D: praṇibhāsate [6] L: va [7] PsP$_L$: citrakārasya [8] Em. following LVP: °rāgāspadībhūtā. P, Q: °rāgāspadabhūtā; B, J, L: °rāgāspadabhūtā; D: kāyarāgāspadabhūtā [9] Tib: dpe de bzhin du ⁘ tathā [10] B, J, L: bhāvo [11] Em.: saṅkleśanibandhanaṃ. P, Q: saṃkleśavyavadānanibandhanaṃ; B, D, J, L: saṃkleśavyavadānanibandhanaṃ; PsP$_L$: saṃkleśavyavadānanibandhanaṃ; Tib: kun nas nyon mongs pa’i rgyu. See Translation note. [12] P: om. [13] PsP Tib: de bzhin du ’phags pa dkon mchog brtsegs pa las kyang [14] PsP Tib n.e. tāni [15] P: Ø; D: bhikṣugatāni [16] P: ⊗; B: anavagāhāt(?)ānāpy; J, L: anavagāhatānāpy [17] B, J: anadhimucyamāni; D: enadhimudhyamānāni; L: anadhimucyamāni mucyamāni

उत्थायासनेभ्यः[1] प्रक्रान्तानि। अथ[2] भगवान्[3] येन मार्गेण ते[4]
भिक्षवो[5] गच्छन्ति स्म तस्मिन् मार्गे[6] द्वौ[7] भिक्षू[8] निर्मिमीते[9] स्म।
अथ तानि पञ्च भिक्षुशतानि[10] येन[11] तौ द्वौ भिक्षू[12] तेनोपसङ्क्रा-
मन्ति[13] स्म। उपसङ्क्रम्य ताव्[14] अवोचन्[15] कुत्रायुष्मन्तौ[16] गमि- L13r
ष्यथः। निर्मितकाव्[17] अवोचतां[18] गमिष्याव[19] आवाम्[20]

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[1] D: utthāyāsunebhyaḥ [2] Q: atha khalu; PsP$_{\mathrm{L}}$ 338.5: atha (om. khalu); KP$_{\mathrm{ed}}$ Skt §141.3: atha khalu [3] PsP$_{\mathrm{L}}$: bhagavān [tasyāṃ velāyāṃ]. *bhagavāṃs tasyāṃ velāyāṃ* appears in the, according to Kragh (2003: 93, n. 3), *interpolated* chapter 17 citation (PsP$_{\mathrm{L}}$ 336.3ff.) and in KP$_{\mathrm{ed}}$ Skt (it does not occur in the corresponding PsP Tib for the PsP chapter 1 passage which is, however, based on KP Tib and not on PsP Skt). Candrakīrti's KP ms may not have contained it, or he may have slightly abbreviated the passage. One could, on the other hand, conjecture that *tasyāṃ velāyāṃ* was dropped due to an eyeskip from °*āṃ* of *bhagavāṃs* to °*āṃ* of *velāyāṃ*. [4] D: ta; J: om. te; PsP$_{\mathrm{L}}$: ete (mārgeṇaite) [5] D: bhikṣuvo [6] P: rgge [7] D: dvo [8] B, J, L: bhikṣu [9] D: nimi°; N: nirmmite [10] P: ⊗; D: °tāṇi [11] P: Ø; L: yana; LVP conjectures a following *mārgeṇa* on the basis of PsP Tib's *lam* and also *mārgeṇa* in the later occurrence of the KP citation (cf. PsP$_{\mathrm{L}}$ 338.7); KP$_{\mathrm{ed}}$ §141.6: mārgeṇa. The word is not necessary. [12] B, J, L: bhikṣu. LVP (PsP$_{\mathrm{L}}$ 47, n. 3) adds a following *nirmitakau* in square brackets on the basis of PsP$_{\mathrm{L}}$ 338.7. He remarks that PsP Tib also supports the emendation but it is without an equivalent for *nirmitakau*. KP$_{\mathrm{ed}}$ Skt: nirmito; KP$_{\mathrm{ed}}$ Tib: sprul pa'i. Ms P for the citation in PsP chapter 17 attests *nirmitakau*. A dropping of *nirmitakau* from the above passage is difficult to explain on paleographical grounds, and the sentence makes sense without it. [13] B: °mati [14] KP$_{\mathrm{ed}}$ Skt: evam [15] P: Ø; J: avocat [16] P: Ø; B: °manto; D: °mand(?)o [17] L: °kāc. KP$_{\mathrm{ed}}$ Skt: tāv; KP$_{\mathrm{ed}}$ Tib: de gnyis kyis. PsP Tib: sprul pa gnyis kyis [18] L: avovatāṃ [19] J, L: °yāca [20] B, J, L: ārām

अरण्यायतनेषु[1]। तत्र[2] ध्यानसुखस्पर्शविहारैर्[3] विहरिष्यावः। यं[4]
P8v हि भगवान्[5] धर्मं[6] देशयति[7] तमावां नावतरावो[8] नावगाहावहे[9]
नाधिमुच्यावह[10] उत्त्रस्यावः[11] सन्त्रस्यावः[12] सन्त्रासम् आपद्या-
B14r वहे[13]। अथ[14] तानि[15] पञ्च[16] भिक्षुशतान्येतद् अवोचन्[17] वयमप्य्
आयुष्मन्तौ[18] भगवतो धर्मदेशनां[19] नावतरामो[20] नावगाहामहे
नाधिमुच्यामह उत्त्रस्यामः सन्त्रस्यामः[21] सन्त्रासम्[22] आपद्यमा-

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1 L: aranyāya° 2 KP$_{ed}$ Skt: om. tatra 3 P: dhyāna̝sakha° (final *r* attested); J: °rai; L: dhyānamukhasparśaviharai. KP$_{ed}$ Skt: sukham phāṣaṃ (viharisyāmaḥ); KP$_{ed}$ Tib: bsam gtan gyi bde ba la reg par gnas par bya bar ('dong). PsP Tib as KP$_{ed}$ Tib 4 L: ya. KP$_{ed}$ Skt: (preceding) tat kasmād dhetor; KP$_{ed}$ Tib: de ci'i phyir zhe na. PsP Tib as KP$_{ed}$ Tib 5 D: bhamavān. LVP (PsP$_{L}$ 599) emends to *bhagavan*; the nominative form is, however, correct. 6 L: dharma 7 D: repeats from [*dvau bhi*]*kṣū tenopasaṃkrāmanti sma* to *yaṃ hi bhagavān dharmaṃ deśayati*. KP$_{ed}$ Tib attests *chos bstan pa*; PsP Tib as KP$_{ed}$ Tib 8 D: nāvaterāvo; J: °ve(?); L: nāvatarāvova. KP$_{ed}$ Skt: dharmadeśanāṃ nāvarāvo; KP$_{ed}$ Tib: chos bstan pa de la mi 'jug ste; PsP Tib as KP$_{ed}$ Tib 9 B, J, L: nāvagāhavahe; D: nācagāhavahe 10 D: °hai 11 D: tatrasyāveḥ 12 B, J, L: om.; PsP$_{L}$: om. santrasyāvaḥ; KP$_{ed}$ Skt: saṃtrasāvaḥ; KP$_{ed}$ Tib: kun tu dngangs; PsP Tib as KP$_{ed}$ Tib 13 KP$_{ed}$ Skt: āpadyāvahe | tāv āvām āraṇyāyataneṣu sukhaṃ vihariṣyāmaḥ; KP$_{ed}$ Tib: kho ba cag dgon pa'i gnas rnams su bsam gtan gyi bde ba la reg par gnas pa rnams kyis gnas par bya'o; PsP Tib as KP$_{ed}$ Tib 14 KP$_{ed}$ Skt: om. atha 15 KP$_{ed}$ Skt: tāni apy 16 L: paca 17 P: Ø; J: avocad 18 P: Ø; D: °manto; PsP$_{L}$: °manto; PsP Tib: tshe dang ldan pa dag |; KP$_{ed}$ Skt: ayuṣmaṃto (also used for vocative dual, cp. KP$_{ed}$ § 141.7 [VD 2002: 49]: kutra āyuṣmaṃto gamiṣyathaḥ); KP$_{ed}$ Tib: tshe dang ldan pa dag (kho bo cag kyang bcom ldan 'das kyis chos bshad pa la mi 'jug) 19 P: °nāṃn; D: °nā 20 D: nāvatarāho; L: nāṃvatarāmā 21 J: om. 22 J, L: samtrāśam

हे। तेन[1] वयम् अरण्यायतनेषु[2] ध्यानसुखस्पर्शविहारैर्[3] विहरि-
ष्यामः[4]। निर्मितकाव्[5] अवोचतां[6] तेन[7] ह्य् आयुष्मन्तः[8] सङ्गा-
स्यामो न[9] विवदिष्यामः[10]। अविवादपरमो[11] हि श्रमणधर्मः[12]।
कस्यायुष्मन्तः[13] प्रहाणाय प्रतिपन्नाः। तान्य्[14] अवोचन्[15] राग-
PsP$_L$ 48 द्वेषमोहानां[16] प्रहाणाय वयं प्रतिपन्नाः। निर्मितकाव् अवोचतां[17] J16v
किं पुनरायुष्मतां संविद्यन्ते रागद्वेषमोहा[18] यान् क्षपयिष्यथ[19]।
तान्य्[20] अवोचन्[21] न ते ऽध्यात्मं[22] न बहिर्धा नोभयमन्तरेणोप-
लभ्यन्ते[23]। नापि ते ऽपरिकल्पिता उत्पद्यन्ते। निर्मितकाव्

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1 D: tene. KP$_{ed}$ Skt: te; KP$_{ed}$ Tib: de'i phyir; PsP Tib as KP$_{ed}$ Tib
2 Q: āraṇyā° 3 KP$_{ed}$ Skt: dhyānasukhavihārair; KP$_{ed}$ Tib: bsam gtan gyi bde ba la reg par gnas pa rnams kyis. PsP Tib as KP$_{ed}$ Tib
4 L: vi | hariṣyāmaḥ 5 D: °kām 6 L: acocatāṃ 7 B, J, L: tenā; D: tanā; KP$_{ed}$ Skt: om. tena hi. KP$_{ed}$ Tib: de'i phyir; PsP Tib as KP$_{ed}$ Tib. The word order of KP$_{ed}$ Skt differs: nirmitakāv avocatā saṃgāyisyāma vayaṃ āyuṣmaṃto 8 P: ayuṣya(n)taḥ 9 B: om. 10 P: vivādiṣyāmaḥ; B, J, L: vivādiṣyāmaḥ 11 Q: avivādādaparamo; PsP$_L$: °paramā 12 P: ⊗; B, J, L: śravaṇadharmaḥ; D: śuvaṇadharmaḥ; PsP$_L$: śramanasya dharmāḥ; PsP Tib: dge sbyong gi chos; KP$_{ed}$ Skt: śramaṇadharmaḥ; cf. PTSD samaṇadhammaṃ 13 P: Ø; J: kasyāyuṣmaḥ. This sentence and the next are not attested in KP$_{ed}$ Skt or KP$_{ed}$ Tib. See Translation note. 14 P: (t).[1]; D: māny 15 P: [1]+(ocan); Q: avocana; D: avācan 16 J: rāgādve(?)ṣamohāṇā
17 D: acocatāṃ. KP$_{ed}$ Skt: prāhuḥ 18 L: rāgadvegamohā 19 P: kṣayiṣyathaḥ; B: °thas; J, L: °thaḥ; KP$_{ed}$ Skt: kṣapayiṣyatha
20 KP$_{ed}$ Skt: te. PsP chapter 17 citation: te 21 D: avocana. KP$_{ed}$ Skt: āhu 22 Q: ādhyatmyan; KP$_{ed}$ Skt: ādhyātmena 23 D, L: °palatyante

अवोचतां[1] तेन ह्य्[2] आयुष्मन्तो[3] मा[4] कल्पयत मा विकल्पयत[5]। यदा चायुष्मन्तो[6] न कल्पयिष्यथ न विकल्पयिष्यथ[7] तदा[8] न रङ्क्ष्यथ[9] न विरङ्क्ष्यथ[10]। यश्[11] च[12] न रक्तो[13] न विरक्तः[14] स शान्त इत्युच्यते। शीलमायुष्मन्तो न संसरति न परिनिर्वाति। समाधिः[15] प्रज्ञा विमुक्तिर् विमुक्तिज्ञानदर्शनम्[16] आयुष्मन्तो न संसरति न परिनिर्वाति। एभिश् चायुष्मन्तो धर्मैर्[17] निर्वाणं

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1 L: acovatāṃ 2 KP$_{ed}$ Skt: om. hi 3 P: ayuṣyant(o); J, L: °tau 4 KP$_{ed}$ Skt: māsmān 5 P: [4]yạṭạ; B, J, L: om.; conj. by LVP: [*mā vikalpayata*]; PsP Tib: rnam par ma rtog cig; KP$_{ed}$ Skt: māsman (read: māsmān; cf. VD 2002: 51, n. 345) vikalpayata; KP$_{ed}$ Tib: rnam par ma rtog cig 6 KP$_{ed}$ Skt: om. ca 7 D: vikalpamiṣyatha 8 D: tedā. KP$_{ed}$ Skt: tadā āyuṣmaṃto 9 B: rakṣatha; J: kṣyatha; L: rajyatha 10 P: viraṃkṣyatham na rakto na viraktaḥ yaś ca, that is, *yaś ca* appears only after *viraktaḥ*; B, J: virakṣatha; L: virakṣathaḥ; KP$_{ed}$ Skt: viraṃkṣyathaḥ yaś cāyuṣmaṃto na rakto na viraktaḥ (KP$_{ed}$ §143.11) 11 D: paś 12 KP$_{ed}$ Skt: cāyuṣmaṃto 13 Q: arakto (*cārakto* ∵ *ca na rakto*); B, L: racakto; J: ca(?)kto 14 B: viracaktaḥ; J, L: vicaktaḥ 15 P: samādhiprajñāvimuktivimuktijñānadarśanam ∵ samādhiḥ prajñā vimuktir vimuktijñānadarśanam; KP$_{ed}$ Skt, VD (2002: 51): as P. I am not familiar with the *samahāra* compound attested by both P and the KP$_{ed}$ Skt ms being used in other works and thus accept Q's reading. De Jong (1978: 223), basing his emendation on ms D's reading *samādhiḥ prajñāvimuktivimuktijñānadarśanam* for the citation as found in PsP$_{L}$ chapter 17 and KP$_{ed}$ §144, corrects the chapter 17 text to read *samādhiprajñā°*. The compound *śīlasamādhiprajñāvimuktivimuktijñānadarśanaskandhān* occurs a number of times in the Aṣṭa but P's and the KP$_{ed}$ Skt ms's *samahāra* compound does not. 16 Q: °darśanam eva 17 B, D, J, L: dharma

सूच्यते[1]। एते च धर्माः[2] शून्याः प्रकृतिविविक्ताः[3]। प्रजहीतैतामायुष्मन्तः सञ्ज्ञां[4] यदुत परिनिर्वाणमिति। मा च सञ्ज्ञायां[5] L13v सञ्ज्ञां[6] कार्ष्ट[7] मा च सञ्ज्ञया[8] सञ्ज्ञां[9] परिज्ञासिष्ट[10]। यो हि[11] सञ्ज्ञया[12] सञ्ज्ञां[13] परिजानाति[14] सञ्ज्ञाबन्धनम्[15] एवास्य[16] तद् भवति। सञ्ज्ञावेदयितनिरोधसमापत्तिम्[17] आयुष्मन्तः समापद्यध्वम्। D8r सञ्ज्ञावेदयितनिरोधसमापत्तिसमापन्नस्य[18] भिक्षोर्[19]

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[1] P, Q: śū° [2] P: dharmā [3] PsP$_{L}$: °viviktā. KP$_{ed}$ Skt: viviktā agrā ...; VD 2002: 51: vivektā agrrā(hyāḥ); KP$_{ed}$ Tib: dben pa gzung du med pa; PsP Tib as KP$_{ed}$ Tib; ms P for the chapter 17 citation: viviktā agrāhyā niśceṣṭāḥ [4] B, D, J: saṃjñā; L: saṃjñāḥ [5] Em.: sañjñāyāṃ. P, Q: saṃjñāyāḥ; B, D, J, L: saṃjñāyāḥ. Ms P for the chapter 17 citation: saṃjñāyāṃ; KP$_{ed}$ Skt: mā ca saṃjñāyā saṃjñā kārṣvaḥ (emend to *kārṣṭa*; cf. VD 2002: 51, n. 348) mā asaṃjñāyā; KP$_{ed}$ Tib: 'du shes la yang 'du shes su ma byed cig [6] P: saṃjñā; B, D, J, L: saṃjñā [7] B, D, J, L: kāṣṭī [8] Em.: sañjñayā. P, Q: saṃjñāyāḥ; B, J, L: saṃjñāyāḥ; D: sajñāṃyāca; PsP$_{L}$: saṃjñāyāṃ; PsP Tib: 'du shes kyis; ms P for the chapter 17 citation: saṃjñāyā; KP$_{ed}$ Skt: saṃjñayā; KP Tib: 'du shes kyis [9] P, Q: saṃjñā; D: saṃjñāyā [10] B, J: °ṭaḥ; D: parijñāmiṣṭa [11] KP$_{ed}$ Skt: om. hi [12] Em.: sañjñayā. P, Q: saṃjñāyāḥ; B, D, J: saṃjñāyāḥ; L: om.; PsP$_{L}$: saṃjñāyāṃ; ms P for the chapter 17 citation: saṃjñayā; PsP Tib: 'du shes kyis; KP$_{ed}$ Skt: saṃjñayā; KP$_{ed}$ Tib: 'du shes kyis [13] Q: saṃjñā; D, J, L: saṃjñā [14] P: parijānāti saṃjñāti; ms P for the chapter 17 citation: om. saṃjñāti; KP$_{ed}$ Skt: om. saṃjñāti [15] L: sajñāmebandhanam; PsP Tib: de'i de ni 'du shes la yongs su bcings pa yin; KP$_{ed}$ Tib: de ni de'i 'du shes kyis bcings pa yin [16] D: evāmya [17] D: °vedayitenir° [18] D: saṃjñāvadayitānanodha°; KP$_{ed}$ Skt: mā ca kalpayatha mā vikalpayathaḥ saṃjñāvedayita[niro]dha° (cf. VD 2002: 51); KP$_{ed}$ Tib: n.e. mā ca kalpayatha mā vikalpayathaḥ; PsP chapter 17 citation: n.e. mā ca kalpayatha mā vikalpayathaḥ [19] D: bhakṣā; L: bhikṣo

B14v नास्त्य्[1] उत्तरिकरणीयम्[2] इति वदावः ॥

Q8a अथ[3] तेषां पञ्चानां[4] भिक्षुशतानाम्[5] अनुपादायाश्रवेभ्यश्[6]
चित्तानि विमुक्तान्यभूवन्[7]। तानि[8] विमुक्तचित्तानि[9] येन[10]
J17r भगवांस्[11] तेनोपसङ्क्रान्तान्य्[12] उपसन्क्रम्य[13] भगवतः पादौ
शिरोभिर्[14] अभिवन्द्यैकान्ते[15] न्यषीदन्[16]। अथायुष्मान्[17] सु- PsP$_L$ 49
भूतिस् तान्[18] भिक्षून्[19] एतद् अवोचत्[20] कुत्रायुष्मन्तो[21] गताः
कुतो वागताः। ते[22] ऽवोचन्[23] न क्वचिद्[24] गमनाय[25] न कुतश्चि-
दागमनाय भदन्त[26] सुभूते भगवता धर्मो[27] देशितः। आह[28] को[29]

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[1] B, J, L: nīsty; D: nāṃsty [2] B, J, L: uttarī°; PsP$_L$: uttarī°; de Jong (1978: 33) refers to BHSD s.v. *uttari*. KP$_{ed}$ Skt: uttare karaṇīyam [3] KP$_{ed}$ Skt (instead of *atha*): asmiṃ khalu punar dharmaparyāye bhāṣyamāṇe, which appears in ms P's PsP chapter 17 citation as: asmin khalv api dharmaparyāye nirmittakabhikṣubhyām bhāṣyamāṇaṃ [4] Q: Ø; D: yaṃjanā [5] Q: ///nām [6] B, J, L: anupādayāśriyebhyaś; D: anupādāyāṣreyetyāś [7] KP$_{ed}$ Skt: om. abhūvan [8] KP$_{ed}$ Skt: te [9] D: vimuktavittani [10] L: yana [11] L: bhavāṃs [12] B: °saṃkrāti; J: °saṃkrānti; L: °saṃkrāṃti [13] J: upasakramya [14] B, D, J, L: śirasā (conjoined with following word); PsP$_L$: śirasā (conjoined with following word); KP$_{ed}$ Skt: śirobhir; P and D for the PsP chapter 17 citation (cf. de Jong 1978: 223): śirobhir [15] D: abhivantyaikānte; J: abhivadyaikānte. KP$_{ed}$ Skt: vyanditvā ekāṃte [16] P: nyaśīdan; D: nyasīdanā; J, L: nyasīdan; PsP$_L$: nyasīdan [17] J: °māt [18] P: tāna [19] D: bhikūn [20] P: evāvocat; D: avocana; ms P for the chapter 17 citation: om. eva; KP$_{ed}$ Skt: om. eva [21] P: kutāyu°. KP$_{ed}$ Skt: kva nu khalv āyuṣmaṃto [22] J: om. [23] J: om. [24] KP$_{ed}$ Skt: akvacid ⁘ na kvacid [25] D: gamanoya [26] B, L: bhagavanta; J: bhagavantaḥ [27] D: dharmā [28] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [29] D: kā

नामायुष्मतां[1] शास्ता। आहुर्[2] यो[3] नोत्पन्नो[4] न परिनिर्वास्यति। आह[5] कथं युष्माभिर्[6] धर्मः श्रुतः। आहुर्[7] न बन्धाय[8] न मोक्षाय। आह[9] केन यूयं विनीताः[10]। आहुर्[11] यस्य न कायो[12] न चित्तम्। आह[13] कथं यूयं प्रयुक्ताः[14]। आहुर्[15] नाविद्याप्रहाणाय[16] न विद्योत्पादनाय[17]। आह[18] कस्य यूयं श्रावकाः। आहुर्[19] येन न प्राप्तं नाभिसम्बुद्धम्[20]।आह[21] के[22] युष्माकं सब्रह्मचारिणः[23]। P9r

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[1] D: nyamā° [2] KP_{ed} Skt: te āhuḥ [3] L: co [4] D: nonpanno. KP_{ed} Skt: yotpanno ⁘ yo notpanno [5] KP_{ed} Skt: subhūtir āha; subhūtir n.e. in KP_{ed} Tib. KP_{ed} Skt also attests preceding questions and answers not attested here in PsP or in KP_{ed} Tib; see KP_{ed} §146.1-3 Skt [6] D: yuṣmabhi. KP_{ed} Skt: punar yuṣme; KP_{ed} Tib: n.e. punar [7] KP_{ed} Skt: te āhur; KP_{ed} Tib: n.e. te [8] B, J, L: badhyāya; D: banthāya; PsP_L: bandhanāya; KP_{ed} Skt: bandhanāya; ms P for chapter 17 citation: bandhāya [9] KP Skt_{ed}: (preceding) subhūtir āha | kathaṃ yūyaṃ pra[yu]ktā (cf. VD 2002: 52) te āhu | na yogāya na prayogāya | na prahāṇāya | subhūtir; KP_{ed} Tib n.e. subhūtir, etc. [10] D: vinītā [11] D: āha [12] D: kāyo na kāmo. KP_{ed} Skt (for the entire sentence): yasya na kāyapāriniṣpattir na cittapracāraṃ; KP_{ed} Tib: su la lus med cing sems med pas [13] KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir [14] KP_{ed} Skt (for the sentence): kathaṃ yuṣmābhi prayujyamānā vimuktāḥ; KP_{ed} Tib: khyed ji ltar brtson [15] D: āha [16] B, J, L: °prahānāya; D: novidyā° [17] Q: vidyotpadāya; D: °nayā [18] B: om. KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir [19] D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te [20] D: nāhi°. KP_{ed} Skt (for the sentence): yasya na prāpto nā[bhi]saṃbuddhaḥ (cf. VD 2002: 52) [21] KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir [22] KP_{ed} Skt: keva; VD 2002: 52: ke (')va [23] D: saṃbramācāriṇaḥ

आहुर्[1] ये[2] त्रैधातुके नोपविचरन्ति[3]। आह[4] कियच्चिरेणायुष्मन्तः[5]
परिनिर्वास्यन्ति[6]। आहुर्[7] यदा[8] तथागतनिर्मितकाः[9] परिनि-
र्वास्यन्ति। आह[10] कृतं युष्माभिः करणीयम्। आहुर्[11] अहङ्कार-
L14r ममकारपरिज्ञानतः[12]। आह[13] क्षीणा युष्माकं क्लेशाः। आहुर्[14]

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[1] D: āha. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te [2] B, L: yai; D: mai; J: yaim [3] Q: nopavicarati; D: nopaviceranti; L: nopavivaranti; J: nopevicaranti. KP$_{ed}$ Skt continues with *na pracaraṃ*(*ti*), which is not reflected in KP$_{ed}$ Tib. PsP Skt attests its equivalent for the sentences given at KP$_{ed}$ §147.2-6 (*keva cireṇa* ...) only after the sentence *āhur ye traidhātuke nopavicaranti* (this sentence occurs in KP$_{ed}$ Skt at §147.7). These sentences in the KP citation in PsP chapter 17 follow the order of those here in chapter 1. The order of the sentences in KP$_{ed}$ Tib concords with that of PsP Skt. PsP Tib agrees with KP$_{ed}$ Tib. [4] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [5] L: kiyacireṇāyuṣmataḥ [6] D: parinivasyanti. KP$_{ed}$ Skt (for the sentence): keva cireṇa yūyaṃ parinirvāsyathaḥ [7] D: āha. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te [8] KP$_{ed}$ Skt for the sentence: yāvaccireṇa tathāgatanirmi[ta]kāḥ parinirvāsyaṃtāḥ tāvaccireṇa vayaṃ parinirvāsyāmaḥ [9] Q: °nimmitakāḥ; J: tathāgataḥnirmitakaḥ; L: °nimitikāḥ; PsP$_L$: °nirmitāḥ; ms P for the chapter 17 citation: tathāgatanirmitāḥ; ms P likewise attests °*nirmitāḥ* in the sentence *yaṅgāminas tathāgatanirmitāḥ* both here (toward end of citation) and in the chapter 17 citation. KP$_{ed}$ Skt: °nirmi[ta]kāḥ (cf. VD 2002: 52) [10] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir. In KP$_{ed}$ Skt, this sentence is preceded by: subhūtir āha | kṛtaṃ yuṣmābhi svakārtha te āhuḥ arthānupalabdhatvāt. These sentences do not appear in KP$_{ed}$ Tib. [11] D: āha; J: om. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te [12] KP$_{ed}$ Skt: kārakānupa[la]bdhitvāt (cf. VD 2002: 52). KP$_{ed}$ Tib: ngar ’dzin pa dang | nga yir ’dzin pa yongs su shes pas so (= PsP Skt and Tib) [13] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [14] D: āha; J, L: āhur. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te

अत्यन्तक्षयात्[1] सर्वधर्माणाम्। आह[2] धर्षितो युष्माभिर् मारः।
आहुः[3] स्कन्धमारानुपलम्भात्। आह[4] परिचरितो[5] युष्माभिः[6]
शास्ता[7]। आहुर्[8] न कायेन न वाचा[9] न[10] मनसा[11]। आह[12] J17v
विशोधिता[13] युष्माभिर् दक्षिणीयभूमिः[14]। आहुर्[15] अग्राहतो
ऽप्रतिग्राहतः। आह[16] उत्तीर्णो[17] युष्माभिः[18] संसारः। आहुर्[19] B15r
अनुच्छेदतो[20] ऽशाश्वततः। आह[21] प्रतिपन्ना युष्माभिर् दक्षि-
णीयभूमिः[22]। आहुः[23] सर्वग्राहविमुक्तितः[24]। आह[25] किङ्गामिन

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[1] D: ratyanyajamāt; L: abhyantakṣayāt [2] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [3] D: āha. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te [4] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [5] B, D, J, L: °tā [6] D: °bhi [7] D: om. KP$_{ed}$ Skt: tathāgataḥ; KP$_{ed}$ Tib: ston pa [8] D: āha. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te [9] KP$_{ed}$ Skt: om. na vācā [10] Q: om. [11] KP$_{ed}$ Skt: cittena [12] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [13] D: vośiṣitā. KP$_{ed}$ Skt: sthitā; KP$_{ed}$ Tib: sbyangs [14] Q: dakṣiṇīyā°; B, J, L: dakṣiṇiya°; D: dantakṣaṇīya°; KP$_{ed}$ Skt: dākṣiṇeyabhūmauḥ; as reflected in VD (2002: 52), the two dots interpreted in KP$_{ed}$ Skt as a *visarga* actually function as a punctuation marker. [15] D: āha. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te [16] J: om.; L: āhu. KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [17] KP$_{ed}$ Skt: chinnā; KP$_{ed}$ Tib: brgal [18] D: yuṣmābhiva [19] D: āha. KP$_{ed}$ Skt: te āhuḥ; KP$_{ed}$ Tib: n.e. te [20] D: anucchaṃdato. KP$_{ed}$ Skt (for the sentence): anuccheda aśāśvatatvāt [21] KP$_{ed}$ Skt: subhūtir āha; KP$_{ed}$ Tib: n.e. subhūtir [22] Em. following LVP: dakṣiṇīya°; P, Q: dakṣiṇīyā°; D: dakṣiṇīyā°; B, J, L: dakṣiṇiya°; KP$_{ed}$ Skt: śramaṇaśramaṇabhūmau (VD: sets the first *śramaṇa* in curly brackets; it is not marked as deleted in the KP ms) for dakṣiṇīyabhūmiḥ; KP$_{ed}$ Tib: sbyin pa'i gnas kyi sar [23] D: āha. KP$_{ed}$ Skt: tena punar āhuḥ; KP$_{ed}$ Tib: n.e. te punar [24] B, D, J: °vinirmuktitaḥ; L: sarvagrāsavinirmuktitaḥ; PsP$_L$: °vinirmuktitaḥ. KP$_{ed}$ Skt: asaṃgāvimuktau; KP$_{ed}$ Tib: 'dzin pa thams cad las rnam par grol ba'i phyir. Ms P for the chapter 17 citation:

> आयुष्मन्तः। आहुर्[1] यङ्गामिनस् तथागतनिर्मिता[2] इति ह्यायुष्मतः सुभूतेः[3] परिपृच्छतस् तेषां च[4] भिक्षूणां[5] विसर्जयतां[6] PsP$_L$ 50 तस्यां[7] पर्षद्यष्टानां भिक्षुशतानाम्[8] अनुपादायाश्रवेभ्यश्[9] चित्तानि विमुक्तानि द्वात्रिंशतश् च प्राणिसहस्राणां[10] विरजो विगतमलं[11] धर्मेषु धर्मचक्षुर्[12] विशुद्धम्॥

इति[13] ॥

एवं मृषास्वभावाभ्यां तथागतनिर्मिताभ्यां[14] भिक्षुभ्यां[15] पञ्चानां भिक्षुशतानां व्यवदाननिबन्धनं कृतमिति॥

§79. उक्तं चार्यवज्रमण्डायां[16] धारण्याम्[17] –

°vimuktitaḥ [25] KP$_{ed}$ Skt: subhūtir [āha] (see VD 2002: 53); KP$_{ed}$ Tib: n.e. subhūtir

[1] D: āha; J: om.; KP Skt$_{ed}$: te āhuḥ; KP$_{ed}$ Tib: n.e. te [2] D: °tā; L: tathāganirmitāḥ [3] D: subhūtaḥ [4] Q: pañca; B, J, L: om.; PsP$_L$: om. ca. VD (2002: 53): (ca) [5] Q: bhikṣuśatānāṃ; J: °ṇā [6] J: viśarjayatāṃ [7] D: tasmā [8] D: °śetānām. KP$_{ed}$ Skt: bhikṣuśatānāṃ paṃcānāṃ ca bhikṣunīśatānām; KP$_{ed}$ Tib: n.e. paṃcānāṃ ca bhikṣunīśatānām [9] D: anuyādā° [10] P: prāṇasahasrāḥṇāṃ. KP$_{ed}$ Skt: prāṇisahasrāṇāṃ sadevamānuṣikāyāṃ prajāyāṃ; KP$_{ed}$ Tib: n.e. sadevamānuṣikāyāṃ prajāyāṃ [11] P: °mala(ṃ); D: °mala [12] P: °ṣu; B, J, L: °ṣu; PsP$_L$: °ṣuḥ [13] LVP adds a preceding *iti* (viśuddhaṃ | iti ‖ ity evaṃ), which is not found in any of the mss [14] Q: bhikṣubhyāṃ tathāgatanirmitābhyāṃ (see next note); L: °nirmityāṃ [15] Q: om.; D: bhikṣutyāṃ [16] B: cāyaṃvajra°; D: vāryavajra°; J: cāyaṣajamaṇḍāyāṃ; L: cāyavajamaṇḍāyāṃ [17] PsP Tib adds a following *kyang*.

तद्यथा मञ्जुश्रीः काण्डं च प्रतीत्य मथनीं च प्रतीत्य पुरुषस्य[1] च[2] हस्तव्यायामं[3] प्रतीत्य धूमः[4] प्रादुर्भवत्य्[5] अग्निर् अभिनिर्वर्तते[6]। स चाग्निसन्तापो[7] न[8] काण्डसन्निश्रितो[9] न मथनीसन्निश्रितो[10] न पुरुषस्य[11] हस्तव्यायामसन्निश्रितः[12]। एवमेव मञ्जुश्रीर् असद्विपर्यासमोहितस्य[13] पुरुषपुद्गलस्योत्पद्यते[14] रागपरिदाहो द्वेष-

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1 J: puruṣa **2** P: om. ca; B, D, J, L: om. ca; conj. by LVP: hastavyāyāmaṃ [ca] **3** D: °vyāyāsaṃ; PsP Tib: gtsub shing dang gtsub stan la brten | mi'i lag pa'i rtsol ba la brten nas du ba 'byung; VMD Tib P: gtsub shing dang gtsub stan la yang brten | mi'i lag pas gtsub la yang brten nas **4** D: ṣṭamaḥ **5** D, J, L: prādurbhavatīti **6** Q: abhipravartate; B, J, L: abhinivarttate; D: ebhi°; PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1: mngon par 'grub; VMD Tib Phug brag 2: 'byung bar 'gyur **7** P: cāgnisantātpor; Q: cāgnisaṃpāto; D: cāgnisaṃtopo; PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1 & 2: n.e. santāpaḥ **8** D: va **9** Em. following LVP: °sanniśrito; P, Q: °sanniḥśrito; B, D, J, L: °saṃniḥśrito **10** Em. following LVP: mathanīsanniśrito; P: araṇisanniśrito; Q: °saṃniḥśrito; B, J, L: °sanniḥsṛto; D: °saṃniḥśrito. **11** P, B, D, J, L: conjoined with following compound (puruṣahasta°); PsP_{L}: puruṣahasta° **12** Q: °sanniḥśritaḥ; D: °sanniḥśritaḥ; J: °vyāyāmaṃsanniḥśritaḥ **13** Q: °viparyāsasaṃmohitasya; D: asadviyaryāsamāhitasya; PsP Tib: n.e. viparyāsa: med pa las skyes bu gang zag rmongs pa la; VMD Tib P, Gondhla, sTog, Phug brag 1 & 2: n.e. viparyāsa. VMD Tib, however, construes *asat* with *paridāha*: skye bu[1] gang zag rmongs pa la 'dod chags dang | zhe sdang dang | gti mug gyis yong su gdung ba[2] med[3] pa[4] 'byung[5] ste |; [1] VMD Tib Gondhla: om. skye bu; [2] sTog: ba'i; [3]sTog: me; [4]Phug brag 1: bar; [5]Gondhla: om. 'byung; VMD Tib Phug brag 2: rmongs pa'i skye bu dag la | 'dod chags dang gti mug gyis yong su gdung ba | med bzhin tu byung ste | **14** B, J: °puṃgalasyotpadyante; D: °pudgalasyātpadyate; L: as B, °puṅgala°

J18r परिदाहो[1] मोहपरिदाहः। स च परिदाहो नाध्यात्मं[2] न बहिर्धा
L14v नोभयम् अन्तरेण[3] स्थितः[4]। अपि तु मञ्जुश्रीर्[5] यद्[6] उच्यते मोह
इति तत्[7] केन कारणेनोच्यते[8] मोह इति। अत्यन्तमुक्तो हि[9]
मञ्जुश्रीः सर्वधर्मैर्[10] मोहस् तेनोच्यते[11] मोह इति। तथा[12]
नरकमुखा[13] मञ्जुश्रीः सर्वधर्मा[14] इदं[15] धारणीपदम्। आह कथं
D8v भगवन्न् इदं[16] धारणीपदम्। आह नरका[17] मञ्जुश्रीर् बाल-
B15v पृथग्जनैर्[18] असद्विपर्यासविठपिताः[19] स्वविकल्पसम्भूताः[20]। PsP$_L$ 51
आह कुत्र भगवन् नरकाः समवसरन्ति। भगवानाह आकाश-
समवसरणा[21] मञ्जुश्रीर् नरकाः। तत् किं मन्यसे[22] मञ्जुश्रीः[23]

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[1] D: °dāhā [2] P: nādhyātma; Q: nādhyātmyaṃ [3] D: antaraṇa [4] D: sthita. PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1: gnyi ga med par yang mi gnas ∴ nobhayam antareṇa sthitaḥ (*antareṇa* is intended in its BHS sense of "between"); VMD Tib Phug brag 2: gnyis ka'i bar na gnas pa ma yin [5] D: maṃjuśrī; L: °śrī [6] PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1: n.e. yat; VMD Tib Phug brag 2: gang [7] D: tata [8] D: ka≈raṇenācyata [9] P: om. [10] P: Ø; L: sarvadharmer [11] P: Ø; D: tenocyade [12] P: Ø; L: tatho [13] PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1 & 2: chos thams cad ni sems can dmyal ba'i sgo [14] L: sarvadharmer (then repeats) mohas tenoccyate moha iti ‖ tatho narakaṃmukhā maṃjuśrīr [15] L: om. idaṃ dhāraṇīpadam | āha kathaṃ bhagavann idaṃ dhāraṇīpadam | āha narakā mañjuśrīr [16] J: ida [17] PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1 & 2 translate *narakāḥ* as *sems can dmyal ba* (*dag*) throughout [18] D: bālavṛtaṣagjanair; J: bālamṛthagjanair; L: bola° [19] D: °vidyapitāḥ; J, L: viṭhavitāḥ [20] D: svavilakalpa° [21] P: ⊗; L: ākāśasamavasamavasaraṇā [22] P: Ø; L: manyasa [23] P: Ø; D: visarga formed like *dṛ*

स्वविकल्पसम्भूता[1] नरका[2] उत[3] स्वभावसम्भूताः। आह स्ववि-
कल्पेनैव[4] भगवन्[5] सर्वबालपृथग्जना[6] नरकतिर्यग्योनियमलोकं[7]
सञ्जानन्ति। ते चासत्समारोपेण[8] दुःखां[9] वेदनां[10] वेदयन्ति[11] P9v
दुःखम्[12] अनुभवन्ति त्रिष्वप्य् अपायेषु[13] ॥

यथा चाहं[14] भगवन्[15] नरकान् पश्यामि तथा नारकं[16] दुःखम्।
तद्यथा भगवन्[17] कश्चिदेव[18] पुरुषः सुप्तः स्वप्नान्तरगतो[19] नरक- Q8v

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1 P: [1](vi)kạ[1](s)aṃbhūtā; B, D, J: °tāḥ; L: svavikalpaṃsaṃbhūtāḥ 2 B, D, J, L: naraka 3 Q: u 4 D: svavikalpyanaiva 5 Q: bhavan 6 Q: om. sarva; PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1 & 2: n.e. sarva 7 Q: narakapretatiryagyoni°; D: °tiryaśyoni°; Q's *preta* is not reflected in PsP Tib or VMD Tib (P, Gondhla, sTog, Phug brag 1 & 2). The fact that *LṬ's author glosses *yamaloka* with *pretāḥ* indicates that his PsP ms did not attest *preta* (cf. *LṬ 2004: 124, 141 [fol. 2b3]). 8 D: °ropeṇeḥ 9 P: duṣkhaṃ; L: duḥkhā 10 D: cedanāṃ 11 D: vadayaṃti 12 P: duṣkhaṃ 13 D: apāyeṣa 14 Q: nāhaṃ; D: vāhe; PsP Tib: ma khums; VMD Tib: mi/ma mthong. Tibetan for the entire sentence: PsP Tib: bdag gis ni ji ltar sems can dmyal ba ma khums pa de bzhin du sems can dmyal ba'i sdug bsngal yang ma khums so ‖; VMD Tib P, Gondhla, sTog, Phug brag 1: bdag gis sems can dmyal ba ji ltar mi mthong ba de bzhin du | sems can dmyal ba rnams[1] mi mthong ste | sems can dmyal ba'i[2] sdug bsngal[3] yang ma mchis so ‖; [1]sTog: dmyal ba pa rnams; [2]sTog: dmyal ba pa'i; [3]Gondhla: sdug bsngal ba'i sdug bsngal; Phug brag 1: sdug bsngal ba; VMD Tib Phug brag 2: ji ltar sems can dmyal ba ni bdag gis ma mthong ngo ‖ de bzhin du sems can dmyal ba pa yang ma mthong ste ‖ sems can dmyal ba'i sdug bsngal yang ma mthong ngo ‖. See Translation note. 15 D: bhagavana; L: bhagava 16 P: Ø; D: mārakaṃ; L: prārakaṃ 17 P: Ø; D: bhagavanaṃ 18 PsP Tib, VMD Tib: n.e. eva 19 D: °taraśato

गतम्[1] आत्मानं सञ्जानीते[2]। स तत्र क्वथितायां[3] सम्प्रज्वलिता-
याम्[4] अनेकपौरुषायां[5] लोहकुम्भ्यां[6] प्रक्षिप्तमात्मनं सञ्जानीयात्[7]।
स[8] तत्र खरां[9] कटुकां[10] तीव्रां[11] दुःखां[12] वेदनां वेदयेत्। स तत्र
J18v मानसं[13] परिदाहं सञ्जानीयाद्[14] उत्त्रसेत्[15] सन्त्रसेत्[16] सन्त्रासम्[17]

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[1] P: na̰ra̰(k).[2](m); D: narakaśatam [2] Q: saṃjānīyet (final *t* originally read *te* but *e* has been erased and a *virāma* added) [3] B: ka° [4] Q: prajvalitāyām [5] D: anaka°; PsP Tib: skyes bu du ma dang ldan pa; VMD Tib P, Gondhla, sTog, Phug brag 1: 'dom du ma mchis pa; VMD Tib Phug brag 2: mi du mas. See Translation note. [6] L: lokhakumtyāṃ [7] P: ⊗; D: saṃjī(?)nīyāt; L: saṃjīyāt [8] P: om. sa tatra kharāṃ kaṭukāṃ [9] L: khanāṃ [10] D: kadukāṃ [11] D: tīkaṃ; PsP Tib: drag cing mi bzad la brnag par dka' zhing yid du mi 'ong ba ⁘ kharāṃ kaṭukāṃ tīvrāṃ; VMD Tib P, Gondhla, sTog, Phug brag 1: sdug bsngal gyi tshor ba myong bar rab tu 'tshal te ⁘ kharāṃ kaṭukāṃ tīvrāṃ duḥkhaṃ vedanāṃ vedayet; VMD Tib Phug brag 2: sdug bsngal gyi tshor ba myong nas [12] D: duḥkhā [13] L: mānaṃpasaṃ [14] PsP Tib: myong bar 'gyur ⁘ sañjānīyāt [15] P: uttrasana [16] P: santrasa(n)a̰; B, D, J, L: om.; PsP Tib: skrag par 'gyur | dngangs par 'gyur (*santraset) | kun tu dngangs par 'gyur ⁘ uttraset santraset santrāsam āpadyeta; VMD Tib P, Gondhla, sTog, Phug brag 1: 'jigs (Gondhla: |) skrag ste sngangs ⁘ uttraset santraset santrāsam āpadyeta; VMD Tib Phug brag 2: sngangs kun tu sngangs | kun tu rab tu sngangs par gyur ⁘ uttraset santraset santrāsam āpadyeta. Cp., e.g., Aṣṭa 3.12: … nottrasyati na saṃtrasyati na saṃtrāsam āpadyate. PsP Tib (unlike VMD Tib) sets the verbs describing the man's fear in a separate sentence (the new sentence begins after *myong bar 'gyur*) which commences with *de de na* (**sa tatra*). [17] P: Ø; D: saṃtrā; L: satrāsas

आपद्येत[1]। स तत्र प्रतिविबुद्धः[2] समानो[3] ऽहो दुःखम्[4] अहो
दुःखमिति क्रन्देच्[5] छोचेत्[6] परिदेवेत्[7]। अथ तस्य[8] मित्रज्ञाति-
सालोहिताः[9] परिपृच्छेयुः[10] केनैतत्[11] तव[12] दुःखमिति। स तान्
मित्रज्ञातिसालोहितान्[13] एवं वदेद्[14] नैरयिकं[15] दुःखम्[16] अनु-
भूतम्। स तान् आक्रोशेत्[17] परिभाषेताहं[18] च[19] नाम नैरयिकं
दुःखमनुभवामि यूयं च मे[20] उत्तरि[21] परिपृच्छथ[22] केनैतत् तव[23]
PsP$_{L}$ 52 दुःखमिति। अथ[24] ते मित्रज्ञातिसालोहितास् तं पुरुषमेवं L15r
वदेयुर्[25] मा भैर्[26] मा भैर्[27] भोः[28] पुरुष। सुप्तो[29] हि त्वम्। न

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[1] Em. following LVP: āpadyeta. P: Ø; Q: āpadyate; B, D, J, L: āpadyate [2] P: Ø; Q: vibuddhaḥ; D: °ddha; J, L: pati° [3] PsP Tib: sad par gyur zhing rlom pa dang bcas pas ⁘ prativibuddhaḥ samānaḥ; VMD Tib P, Gondhla, sTog, Phug brag 1*:* slar sad (Gondhla: bsad) pa ⁘ prativibuddhaḥ samānaḥ; VMD Tib Phug brag 2: n.e. prativibuddhaḥ samānaḥ [4] P: Ø; L: duḥkh [5] P: Ø; Q: krandeta; D: krandata [6] P: Ø; B, J, L: śococe; D: ścocen [7] P: Ø; Q: parivet; D: paridevat [8] D: tasva [9] B: °sārohitāḥ; D: °jñātimālohitāḥ; J: °jñānisārohitāḥ; L: °sārohitāṃ [10] L: paripṛch(?)eyu [11] B: kinatat; D: kenet(?)at; J: kenatat; L: kenata; PsP$_{L}$: kena tat; PsP Tib: ’di ltar ⁘ etat; VMD Tib: n.e. etat [12] P: (ta)vạ ; B, D, J: te; L: tre ; PsP$_{L}$: te [13] B: °sārohitān; D: mitraijñāti° [14] B, J: vedayet; D: vaden; L: vadayet [15] Q: adds following *me*; D: nairayirkama; PsP Tib: nges; VMD Tib: bdag [16] L: duḥkhaṃm [17] Q: akrośeta; D: okroṣen [18] B, D, J, L: paribhāṣet | a° (J: ‖); PsP$_{L}$: paribhāṣet (half-*daṇḍa*) a° [19] D: va [20] Although classical Sanskrit’s sandhi rules would dictate a change to *ma*, I accept the mss’ *me* in the present citation. [21] PsP Tib: n.e. me uttari; VMD Tib: nga la [22] Em. following LVP: °tha. P: Ø; Q: °ta; B, D, J, L: °ta [23] L: tave [24] D: first repeats sa tān mitrajñātisālohitān evaṃ vadet nairayikaṃ duḥkham anubhūtaṃ [25] D, L °yu [26] D: mā hai [27] Q: mā bhir; L: om.; D: mā hair; PsP$_{L}$: om. mā bhair; Tib: ma ’jigs shig [28] Q: bho [29] D: sapto

त्वमितो गृहात् क्वचिन् निर्गतः[1]। तस्य पुनरपि स्मृतिर् उत्पद्येत[2]
B16r सुप्तो[3] ऽहम्[4] अभूवम्[5]। वितथमेतन् मया परिकल्पितम्[6]
अभूतम्[7] इति। स पुनर् अपि[8] सौमनस्यं[9] प्रतिलभते॥

तद्यथा भगवन् स पुरुषो[10] ऽसत्समारोपेण[11] सुप्तः[12] स्वप्नान्तरगतो[13] नरकगतम् आत्मानं[14] सञ्जानीयात्। एवम्[15] एव भगवन्[16] सर्वबालपृथग्जना असद्रागपर्यवनद्धाः[17] स्त्रीनिमित्तं कल्पयन्ति[18]। ते स्त्रीनिमित्तं[19] कल्पयित्वा ताभिः[20] सार्धं रममाणम्[21] आत्मानं[22] सञ्जानन्ति[23]। तस्य[24] बालपृथग्जनस्यैवं[25] भवत्य्[26] अहं पुरुष[27] इयं[28] स्त्री ममैषा स्त्री। तस्य तेन[29] छन्दरागपर्य-

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[1] D: nirgataiḥ [2] Q: utpadyate; B, J, L: utpadyate; $\mathrm{PsP_L}$: utpadyate [3] D: suptoḥ [4] J: haṃm [5] Q: abhūd; B: anubhūvaṃ [6] Q: pariparikalpitam [7] Q: anubhūtam; B, D, J, L: anubhūtam; LVP ($\mathrm{PsP_L}$ 52, n. 1) does not include *anubhūtam* or emend to *abhūtam*, but does note that his mss read *anubhūtam*; PsP Tib: yang dag pa ma yin pa 'di bdag gis kun tu brtags so ⁘ vitatham etan mayā parikalpitam abhūtam. VMD Tib P, Gondhla, sTog, Phug brag 1: yang dag pa ma yin pa dngos po med pa de la bdag gis brtags pa lta zhig ste | dngos po ci yang med do; VMD Tib Phug brag 2: bdag gis phyin ci log gis brtags par gyur to [8] D: eti [9] D: saumenasyaṃ; J: somanasyaṃ [10] P: Ø; D: puruṣāḥ [11] P: Ø; B, J, L: °samārāpeṇa; D: samārāyev(?)ā [12] J: supta [13] P: Ø; J: svantaragato [14] L: ātsāmaṃ [15] D: evay [16] D: °vat [17] Q: asadvāsanāparyava°; L: asaḍāga°; PsP Tib: bden pa ma lags pa'i 'dod chags kyis kun nas bcings pa; VMD Tib P: mchis pa ma lags pa'i 'dod chags kyis kun tu dkris pas [18] Q: kalpanti [19] Q: strīnittaṃ [20] L: tābhi [21] D: vamamānaṃm; J: °mānaṃ; L: ramamāśam [22] J: om. [23] J: saṃjānaṃanti; L: sajānaṃti [24] Q: tasyaivaṃ [25] J: pṛthag° [26] D: bhavatā (*ā* sandhi) [27] D: °ṣaḥ [28] B, J, L: imaṃ [29] J, L: tena tasya

वस्थितेन[1] चित्तेन भोगपर्यैष्टौ[2] चित्तं[3] क्रामति[4]। स ततोनिदानं[5] J19r कलहविग्रहविवादं सञ्जनयति। तस्य प्रदुष्टेन्द्रियस्य वैरं[6] सञ्जायते[7]। स तेन सञ्ज्ञाविपर्यासेन कालगतः समानो[8] बहूनि[9] कल्पसहस्राणि नरकेषु दुःखां वेदनां वेदयमानमात्मानं सञ्जानाति[10] ॥

तद्यथा भगवंस्[11] तस्य पुरुषस्य मित्रज्ञातिसालोहिता[12] एवं वदन्ति मा भैर् मा भैर् भोः[13] पुरुष। सुप्तो हि त्वम्। न त्वम्[14] इतो[15] गृहात् कुतश्चिन्[16] निर्गत इति। एवम् एव[17] भगवन् बुद्धा भगवन्तश्[18] चित्तविपर्यासविपर्यस्तानां[19] सत्त्वानाम्[20] एवं[21] धर्म[22] L15v

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1 D: °paryavasthitaṃna; J, L: chandarāgaparyavasānaddhāḥ, repeat (now with previous deletions included): strīnimittaṃ kalpayanti te strī nimittaṃ kalpayitvā tābhiḥ sārddha ramamāṇaṃ ātmānaṃ saṃjānanti ‖ tasya bālapṛthagjanasyaivaṃ bhavaty ahaṃ puruṣa imaṃ strī mamaiṣām strī tasya tena chandarāgaparyavasthitena; PsP Tib: ’dun pa’i ’dod chags ⁘ chandarāga° 2 B, J, L: bhogaparyastau; D: bhāgaparyaṣṭhau; PsP_L: bhogaparyeṣṭiṃ; PsP Tib: spyod tshol bar 3 D: nittaṃ 4 B, J, L: krāmayati; PsP_L: krāmayati; PsP Tib: ’jug par ’gyur 5 L: tatonidrānaṃ 6 Em. following LVP: vairaṃ. P: vairaḥ; Q: vairasya; B, D, J, L: vairaḥ 7 Q: jāyate 8 D: samāloka; PsP Tib: rlom pa dang bcas pa ⁘ samānaḥ: rlom pa dang bcas pa de ’du shes phyin ci log des ’chi ba’i dus bgyis par gyur nas ⁘ sa tena saṃjñāviparyāsena kālagataḥ samāno 9 J: bahūṇi 10 B: saṃjānāṃti; J, L: saṃjananti 11 B: °vāṃs; D: °vana 12 J: °sālohitāsalohitā; L: °sālohitāti 13 P, Q: bho; D: bhāḥ 14 D: svam 15 B, J, L: itā 16 P: kutaścitan 17 L: e 18 PsP Tib: bcom ldan ’das rnams kyis kyang 19 B, D: caturviparyāsa°; L: catraviparyāsa°; J: catuvi...stānā; PsP Tib, VMD Tib: phyin ci log bzhis ⁘ cittaviparyāsa°. The traditional four errors are not topical in the passage. 20 J: sattvonām 21 J: eva 22 J, L: dharma

देशयन्ति[1] नात्र स्त्री न पुरुषो[2] न[3] सत्त्वो[4] न जीवो[5] न पुरुषो[6] न
पुद्गलः[7]। वितथा[8] इमे सर्वधर्माः[9]। असन्त[10] इमे सर्वधर्माः[11]।
विठपिता[12] इमे सर्वधर्माः। मायोपमा[13] इमे सर्वधर्माः। स्वप्नोप- PsP$_L$ 53
B16v मा इमे सर्वधर्माः। निर्मितोपमा इमे सर्वधर्माः। दकचन्द्रोपमा[14]
इमे सर्वधर्माः। इति विस्तरः[15]। त इमां[16] तथागतस्य धर्मदेशनां
D9r श्रुत्वा विगतरागान् सर्वधर्मान्[17] पश्यन्ति। विगतदोषान्[18]
सर्वधर्मान्[19] पश्यन्ति[20]। विगतमोहान्[21] सर्वधर्मान् पश्यन्ति।
J19v अस्वभावान्[22] अनावरणान्। त आकाशस्थितेन चेतसा कालं

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1 D: daśayaṃti 2 B, D, J, L: °ṣā 3 D: ne 4 B, J, L: satvā 5 D: jīvā 6 Q: poṣo 7 B, J: puṃgalo; L: puṅgalo 8 D: nitathā 9 Q: sarvadharmā 10 P: om. asanta ime sarvadharmāḥ | viṭhapitā ime sarvadharmāḥ*;* Q: om. asanta ime sarvadharmāḥ; PsP Tib: chos ’di dag thams cad ni yod pa ma yin pa | chos ’di dag thams cad ni phyin ci log gis bsgrubs pa ⁘ asanta ime sarvadharmāḥ | viṭhapitā ime sarvadharmāḥ; VMD Tib: chos ’di dag thams cad ni med pa’o | chos ’di dag thams cad ni rnams par bsgrubs pa’o ⁘ asanta ime sarvadharmāḥ | viṭhapitā ime sarvadharmāḥ 11 D: °dharmāse 12 D: vithayitā 13 J: māye(?)pamā 14 B, J, L: udaka°; D: dekecandropamā; PsP$_L$: udaka° 15 B, J, L: viṣṭaraḥ 16 PsP Tib: de bzhin du ⁘ imāṃ: de bzhin du de dag de bzhin gshegs pa’i chos bstan pa thos nas; VMD Tib P, Gondhla, sTog, Phug brag 1: de dag gis de bzhin gshegs pa’i chos (P: chos de) thos nas ⁘ ta imāṃ tathāgatasya dharmadeśanāṃ śrutvā; VMD Tib Phug brag 2: de rnams de bzhin gshegs pa las chos thos pas 17 D: sarvasarvadharmāḥ 18 B, D, J, L: om.; PsP$_L$: om. vigatadoṣān; PsP Tib supports *doṣa* (BHS for *dveṣa*): zhe sdang dang bral pa; VMD Tib Gondhla, sTog, Phug brag 1: zhe sdang ma mchis pa; VMD Tib P, Phug brag 2: zhe sdang dang bral ba 19 B, D, J, L: om.; PsP$_L$: om. sarvadharmān 20 B, D, J, L: om.; PsP$_L$: om. paśyanti 21 D: °māhān 22 D: athabhavon

कुर्वन्ति[1]। ते कालगताः समाना[2] निरुपधिशेषे[3] निर्वाणधातौ P10r
परिनिर्वान्ति। एवम् अहं[4] भगवन् नरकान्[5] पश्यामि॥

इति॥

§80. उक्तं चार्योपालिपरिपृच्छायाम्[6] –

भय दर्शित[7] नैरयिकं[8] मे सत्वसहस्र[9] सवेजित[10] नैके।
न[11] च विद्यति कश्चिह[12] सत्वो[13] यो च्युतु[14] गच्छति घोरम् अपायम्[15]॥

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[1] J: kuvanti [2] B, D, J, L: sāmānāḥ; PsP$_{\text{L}}$: sāmānāḥ [3] D: °ṣa [4] D: ehaṃ [5] Q: nārakān [6] L: cāryopāripṛchāyāṃ [7] D: darśitai [8] D: vairayikaṃ; L: °ka [9] B, J, L: °sahasraṃ; D: °sahasvaṃ [10] Em. following LVP and Python (1973: 59): savejita. P: saṃvejitu; Q: saṃvejita; B, J, L: vejituṃ; D: vajituṃ. *saṃvejita* appears in P's equivalents for PsP$_{\text{L}}$ 191.2-9 and 234.11f. A prosodically short nasal (*sãvejita*) probably stands behind P and Q's readings, but this short nasal can only be written either as *saṃvejita* (nasalization marked but prosodically incorrect) or as *savejita* (prosodically correct but nasalization unmarked). *sãvejitu* is also possible; cf. BHSG §8.30. [11] D: ra [12] Q: kaściha, but a *di* from the lower margin is marked to be inserted after °*ci*; B, D, J: kaścit; L: ka | ścit. Like Python (1973: 59), I understand *kaściha* as intending *kaśc'iha*; P attests *kaściha* here and in the passages equivalent to PsP$_{\text{L}}$ 191.2-9 and 234.11f. [13] D: satvā; PsP$_{\text{L}}$: satva; Python (1973: 59): sattva. The (irregular) *dodhaka* metre (see PsP$_{\text{L}}$ 53, n. 4) expects a long syllable. P also attests *satvo* in the passages equivalent to PsP$_{\text{L}}$ 191.2-9 and 234.11f. [14] P: cyutta; Q: cyuta; D: vyatu. P attests *cyutta* (probably a misreading of *cyutu*) in its passage equivalent to PsP$_{\text{L}}$ 191.2-9 but *cyutu* in the passage equivalent to 234.11f. The *a*/*u* variation may merely represent different ways of writing a vowel that was perhaps close to ŏ or ə and for which a specific grapheme was not available. [15] D: ayāyaṃ

न च कारणकारक[1] सन्ती[2] येहि[3] कृता असितोमरशस्त्राः[4]।
कल्पवशेन तु पश्यति तत्र कायि पतन्ति अपायि[5] त[6] शस्त्राः॥ PsP$_L$ 54
चित्रमनोरमसज्जितपुष्पाः[7] स्वर्णविमान जलन्ति[8] मनोज्ञाः।

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[1] Em. following Python: kāraṇakāraka. P, Q: kārakakāraṇa (P attests this reading in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f.); B: kārakakāraṇaṃ; D, J, L: kārakakāraṇa; Python (cf. 1973: 59; 128, n. 6) discards LVP's *kāraku kāraṇa* for *kāraṇa-kāraka* on the basis of the Upālipariprcchā Tib and Chinese. PsP Tib: gang dag ral gri mda' chen mtshon 'byin pa'i ‖ gnod pa byed pa yod pa ma yin te. BHSD s.v. *kāraṇā*: "*torture*, *torment*, esp. applied to the torments of hell." [2] PsP$_L$ and Python: santi. Ms P also attests *santī* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. The *dodhaka* metre expects a long final syllable. On the lengthening of historic *i* to *ī* in BHS verses, see BHSG §3.12; even in cases of short *i* at the end of *pāda*, BHSG §26.2. [3] D: yaṃhi [4] Em. following LVP and Python: °tomaraśastrāḥ. P: °tomaravarśāḥ; Q: °tomaravarṣāḥ; B, J, L: °tomaravarṣāḥ; D: isito-mamaiv(?)arṣāḥ; P attests °*śastrā* in the passage equivalent to PsP$_L$ 191.2-9 and °*śastrāḥ* in the passage equivalent to 234.11f. PsP$_L$'s °*tomaraśastrāḥ* may represent a silent emendation. [5] B, J: āpāyi; D: ayāpi; LVP connects *apāyi* with the next word to form *apāyita* [6] D: te [7] Em. following LVP and Python: °puṣpāḥ (Python, however, presents *citra manorama sajjita puṣpāḥ*). Like Python, I accept PsP$_L$'s °*sajjita*°, which is based on the faulty reading °*sajjitā*° attested by either the Calcutta or Paris ms used by LVP (Cambridge, i.e., my ms L, reads °*saṃjñita*°) and has descended from ms J's °*saṃjñita*°. P: citramanoramasaṃjñitaśreṣṭāḥ (similarly in the equivalent passage in P for PsP$_L$ 191.2-9 but °*sajñita*° in the passage equivalent to PsP$_L$ 234.11f.); Q: cittamanoramasaṃjitaśreṣṭāḥ; B, J, L: °saṃjñitaśreṣṭāḥ; D: °saṃjñitaśreṣṭoḥ. Upālipariprcchā and PsP Tib: sna tshogs yid dga' me tog kha bye zhing ‖. PsP Tib has been copied in from Upāli-pariprcchā Tib. [8] Q: jvalanti; B, L: jvalaṃti; J: jvalanti; P attests *jvalanti* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. The

तेष्वपि कारकु[1] नास्तिह[2] कश्चित्[3] ते ऽपि च स्थापित कल्प-वशेन॥

कल्पवशेन[4] विकल्पितु[5] लोकः सञ्ज्ञगहेण[6] विकल्पितु[7] बालः।
सो[8] च[9] गहो[10] अगहो[11] असभूतो[12] मायमरीचिसमा[13] हि[14] विकल्पाः॥

इति॥

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dodhaka metre requires a short syllable.

[1] P: kāraka; Q: kārakan; B, J, L: kāraka; P reads *kāraku* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. [2] Q: nāstīha; I understand *nāstiha* as intending *nāst'iha* [3] PsP$_L$ and Python: kaści; the *dodhaka* metre expects a long syllable. [4] D: kalpa [5] P: cakalpitu; B, J: vikalpatu; D: yatu; L: vikalpayatu; Tib: rnam brtags. P attests *vikalpitu* in the passage equivalent to PsP$_L$ 191.2-9 but *tu vikalpita* in that equivalent to PsP$_L$ 234.11f. [6] Em. following LVP and Python: sañjñagaheṇa. P: saṃjñagraheṇa; Q: saṃjñāgraheṇa; B, L: °graheṇa; D: saṃjñapraheṇa; J: saṃjñāgraheṇa. P attests *saṃjñagraheṇa* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. The *dodhaka* metre requires a short syllable. [7] Q: vikalpito; B, J, L: vikalpayatu; D: cikalpapatu [8] B, L: sā [9] P: tra, but P attests *ca* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. [10] Em. following LVP and Python: gaho. P, Q: graho; B, J, L: graho; D: grahā (*ā* sandhi). P attests *graho* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. The *dodhaka* metre requires a short syllable. [11] Em. following LVP and Python: agaho. P, Q: 'graho; B, J: 'graho; D: agreho; L: om. P attests '*graho* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. The *dodhaka* metre requires a short syllable. [12] P: 'sabhūto; Q: 'sadbhūto; B, J: asadbhūto. P attests respectively *sadbhūto* and '*sadbhūto* in the passages equivalent to PsP$_L$ 191.2-9 and 234.11f. [13] B: māyāma°; Python (1973: 60) presents *māyāma°* but the *dodhaka* metre demands a short syllable. [14] B: hita

तदेवम् असत्स्वभावा[1] भावाः स्वविपर्यासविठपिता[2] बालानां सङ्क्लेशहेतवो[3] भवन्ति संसार इति स्थितम्[4] ॥

यथा च[5] मृषास्वभावानां पदार्थानां सङ्क्लेशव्यवदानहेतुत्वम्। तथा मध्यमकावताराद् विस्तरेणावसेयम्[6] ॥

L16r §81. अत्राह[7] – यदि स्वतः परत उभयतो ऽहेतुतश् च नास्ति
J20r भावानामुत्पादः। तत्[8] कथम्[9] अविद्याप्रत्ययाः संस्कारा इत्युक्तं
Q9a भगवता[10] ॥

उच्यते – संवृतिर्[11] एषा[12] न तत्त्वम्॥

§82. किं संवृतेर्[13] व्यवस्था न वक्तव्या[14] ॥

B17r इदम्प्रत्ययतामात्रेण[15] संवृतेः[16] सिद्धिर् अभ्युपगम्यते[17]। न तु पक्षचतुष्टयाभ्युपगमेन[18] सस्वभाववादप्रसङ्गात्[19] तस्य चायुक्तत्वात्[20] ।

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[1] P: asvabhāva; B, D, J, L: atasvabhāva; PsP$_{\text{L}}$: ete ’svabhāvā; Tib yod pa ma yin pa’i rang bzhin can [2] Q: °viparyasa°; Tib: n.e. sva [3] P: saṃklesa° [4] L: sthite [5] Tib: n.e. ca [6] P: °āvaśeyaṃ; B, J, L: viṣṭareṇā°; D: °ṇāveseyaṃ [7] D: atrāhā [8] B, D, J, L: tatra; PsP$_{\text{L}}$: tatra; Tib: n.e. tat [9] D: kath [10] D: °to [11] B, J, L: saṃvṛti [12] B, D, J, L: evā; PsP$_{\text{L}}$: eva; Tib: ’di. De Jong (1978: 33) emends to *eṣā* on the basis of Tib and D’s reading *saṃvṛtir eṣeti* at its equivalent for PsP$_{\text{L}}$ 67.11. [13] B, D: °te; J, L: savṛte [14] B: vyavasthānaṃ vaktavyā ⁘ vyavasthā na vaktavyā; J: vyavasthānaṃ varvyakta (‘1’ written over *kta*, ‘2’ over *rvya*) ⁘ vyavasthā na vaktavyā; PsP$_{\text{L}}$: vyavasthānaṃ vaktavyam; Tib: ci kun rdzob kyi rnam par gzhag pa brjod par bya ba yin nam zhe na [15] D: °pratyayatāmatraiśa [16] B, D, J, L: °taḥ [17] D: etyupa°; L: abhupa° [18] B: °catuṣṭayātyupa°; D: ṣṭayātyupagamena [19] P: svabhāva°; Q: sasvabhāvabhāvavāda°; D: sasvabhāvadhāda°; Tib: dngos po rang bzhin dang bcas pa smra bar

PsP$_L$ 55 इदम्प्रत्ययतामात्राभ्युपगमे[1] हि सति हेतुफलयोर्[2] अन्योन्यापेक्षत्वान् नास्ति स्वाभाविकी[3] सिद्धिर् इति[4] नास्ति सस्वभाववादः[5] ॥ अत एवोक्तम् –

स्वयङ्कृतं परकृतं[6] द्वाभ्यां कृतम् अहेतुकम्[7] ।
तार्किकैर्[8] इष्यते[9] दुःखं त्वया[10] तूक्तं[11] प्रतीत्यजम् ॥

इति ॥

इहापि वक्ष्यति[12] –

प्रतीत्य कारकः[13] कर्म तं प्रतीत्य[14] च कारकम् ।
कर्म प्रवर्तते नान्यत् पश्यामः सिद्धिकारणम् ॥

इति ॥

भगवताप्येतावन्मात्रम् एवोक्तम्[15] – तत्रायं धर्मसङ्केतो यदुतास्मिन्[16] सतीदं भवत्यस्योत्पादादिदमुत्पद्यते। यदुताविद्याप्रत्ययाः[17] संस्काराः[18] संस्कारप्रत्ययं विज्ञानम्[19] इत्यादि[20] ॥

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thal bar 'gyur ba'i phyir [20] D: vāyu°

[1] D: °pratyayavāmātrātyupagame; L: idaṃpratyataḥtāmātrā° [2] B, J, L: °yār [3] J: svābhāvikāṃ [4] D: eti [5] D: sasvabhāvapādaḥ; L: °vādaṃḥ; Tib: dngos po rang bzhin dang bcas par smra ba(r) ∵ sasvabhāvavādaḥ [6] P: parākṛtaṃ; D: om. [7] L: ahetuṃ [8] P: tākimkair; D: tārkiker; J: tākikair [9] D: iṣyete [10] D: tvayo [11] B, D: bhūktaṃ; J, L: bhūtaṃ [12] B, J, L: vakṣyatam iti [13] P: kārakaṃ [14] L: pratītyā [15] D: evektaṃ [16] Q: yadudasmin; D: °smi [17] L: yadutāvidyapretyayāḥ [18] P: om. [19] D: vijñānaṃm [20] B: °diḥ

§83. अत्र केचित् परिचोदयन्ति[1] –

अनुत्पन्ना भावा इति किम्[2] अयं[3] प्रमाणजो[4] निश्चय[5] उताप्रमाणजः। तत्र यदि प्रमाणज[6] इष्यते[7]। तदेदं[8] वक्तव्यम्[9] – कति प्रमाणानि किंलक्षणानि किंविषयाणि[10] किं स्वत उत्पन्नानि किं परत उभयतो ऽहेतुतो[11] वेति[12]। अथाप्रमाणजः स न[13] युक्तः J20v प्रमाणाधीनत्वात् प्रमेयाधिगमस्य। अनधिगतो ह्यर्थो न विना प्रमाणैर् अधिगन्तुं[14] शक्यत इति प्रमाणाभावादर्थाधिगमाभावे सति[15] कुतो भवतो[16] ऽयं[17] सम्यग्निश्चय[18] इति न युक्तमेतद् अनु-

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1 P: pare codayanti. The scribe wrote *pari*° but then erased the medial *i* to change *pari* to *pare* (*pare* may represent a deliberate change). 2 Q: om. 3 Q: om.; B, J, L: iyaṃ 4 D: °jā; J, N: °jyo; L: pramāṇakro 5 P: ⊗; B, J, L: niścaye; D: niśca uya 6 P: Ø; L: pramāṇajaḥ ‖ tatra yadi pramāṇaja 7 P: ⊗; L: iṣyata 8 P: tadevam; Q: om.; D: tadadaṃ; Tib: n.e. tadā 9 P: vạ(kt)+[1]; L: vektavyaṃ 10 B, J, L: °ni; D: kiṃciṣayāṇi 11 B, D, J, L: °tā 12 Tib: ci bdag las skyes pa zhig gam | gzhan nam gnyi ga 'am rgyu med pa las yin zhes bya ba ⁖ kiṃ svata utpannāni kiṃ parata ubhayato 'hetuto veti 13 J: n 14 J: adhigantu 15 Tib: tshad ma med pas don rtogs pa yang med na ⁖ pramāṇābhāvād arthādhigamābhāve sati 16 P: Ø; B, D, J, L: om.; PsP_L: om. bhavato; Tib: khyod kyi. The lack of *bhavato* in the paper mss may be due to an eyeskip from °*to* of *kuto* to °*to* of *bhavato*. The missing part of P's line of writing might allow for *bhavato*. 17 P: Ø; Q: om.; Tib: 'di. Q's loss of '*yam* may have occurred when Q's scribe's eye skipped from *yam* to *sam* of *samyag*° (the *akṣara mya* is written as a conjunct). Although *avagraha*s occur less frequently in the palm-leaf mss than in the paper mss, there is a slightly unusual *daṇḍa* with a thick middle preceding *samyag*° in Q which may represent the misinterpretation of an *avagraha* (Q reads *bhavataḥ* | *samyagni*°). 18 P: Ø; D: samyakaniśyaya; J: °niścaye

त्पन्ना[1] भावा इति। यतो वायं[2] निश्चयो भवतो[3] ऽनुत्पन्ना भावा
इति भविष्यति' तत एव ममापि[4] सर्वभावाः[5] सन्तीति। यथा[6] L16v
PsP$_L$ 56 चायं[7] ते निश्चयो[8] ऽनुत्पन्नाः सर्वभावा[9] इति' तथैव[10] ममापि[11] P10v
सर्वभावोत्पत्तिर्[12] भविष्यति। अथ ते नास्त्य् अयं[13] निश्चयो
ऽनुत्पन्नाः[14] सर्वभावा इति' तदा स्वयमनिश्चितस्य परप्रत्यायना- B17v
सम्भवाच्[15] छास्त्रारम्भवैयर्थ्यम्[16] एवेति[17] सन्त्य् अप्रतिषिद्धाः[18]
सर्वभावाः[19] ॥

इति॥

उच्यते – यदि कश्चिन्[20] निश्चयो नामास्माकं[21] स्यात्' स प्रमाणजो[22] वा स्यादप्रमाणजो[23] वा। न[24] त्वस्ति। किं कारणम्। इहानिश्च-

[1] P: Ø; B, J, L: °no; PsP$_L$: aniṣpannā [2] P: vācāyaṃ; Q: nāyaṃ; B, J, L: cāyaṃ [3] B, J, L: bhavetā [4] P: Ø; B, J, L: mayāpi; D: mamāyi [5] P: Ø; D: °bhāvā; L: dv(?)ibhāvāḥ [6] J: tathā [7] D: vāyaṃ; L: cāya [8] L: śvayo [9] P: sarvadharmā; B, D, J, L: sarvadharmā; PsP$_L$: sarvadharmā; Tib: dngos po thams cad. The citation in PsP Tib has been directly translated from PsP Sanskrit, i.e., was not, like the majority of the citations in the PsP, copied in from a pre-existing Tibetan translation of the source work. [10] L: tathaica [11] L: sasāpi [12] D: °bhāvātpatti; J: °patti; L: rvabhāvātpatti [13] P: Ø; B, D, J, L: om. ayaṃ; Tib: 'di [14] P: Ø; B, J, L: °nā [15] P: Ø; B, D, J, L: parapratyayanā° [16] P: ⊗; D: °rambhavayathām [17] L: aveti [18] Q: °siddhāḥ; B: °dhā; J, L: apratiddhā [19] L: sarvabhāṣā [20] D: kaści [21] J, L: nāsmākaṃ; conj. by LVP: nā[mā]smākaṃ [22] D: °jā [23] B, D, J, L: °jā [24] D: ra

D9v यसम्भवे[1] सति स्यात् तत्प्रतिपक्षस्[2] तदपेक्षो[3] निश्चयः[4]। यदा त्व्[5]
अनिश्चय[6] एव तावदस्माकं नास्ति। तदा कुतस् तद्विरुद्धो[7] निश्चयः
स्यात् सम्बन्ध्यन्तरनिरपेक्षत्वात्[8]। खरविषाणस्य[9] ह्रस्वदीर्घतावत्।
यदा चैवं[10] निश्चयस्याभावः। तदा कस्य[11] प्रसिद्ध्यर्थं[12] प्रमाणानि PsP$_L$ 57
Q9v परिकल्पयिष्यामः[13]। कुतो[14] वैषां[15] सङ्ख्या लक्षणं[16] विषयो[17] वा[18]
भविष्यति[19] स्वतः परत उभयतो ऽहेतुतो[20] वा समुत्पत्तिर्[21] इति
J21r सर्वम्[22] एतन्[23] न वक्तव्यमस्माभिः॥

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[1] Q: ihaniścaya°; B, J: ihāniścayasebhāve; D: ihāṇiścayasaṃbhava; L: ihāniścayasabhave [2] P: pratipakṣyas; B: tatpratipekṣas [3] Q: tadāpekṣo; B, J, L: °ṣā; D: tadaprakṣā [4] Tib adds *yang*: de'i gnyen por gyur pa'i nges pa yang [5] B, J, L: sv; Tib: n.e. tu [6] Q: aniściya [7] P: ⊗; B: teviruddhā; D: tadviruddhā; J: taviruddhā; L: taviruddhāviruddhā; PsP$_L$: tadviruddhāviruddho. LVP (PsP$_L$ 56, n. 4) notes that Tib suggests *tadviruddho*: Tib: de dang 'gal ba. Stcherbatsky (1927: 136, n. 4) emends to *tadviruddho*. [8] P: ⊗; Q: saṃbandhyantarapekṣatvāt; B, J, L: sabandhya°; Tib: 'brel pa can gzhan la ma ltos pa'i phyir [9] P: ⊗; B: kharavikhāṇasya [10] P: vain; Tib: n.e. ca [11] B: kasya tadā [12] B, L: °tha; D: pratiddhyarthaṃ; J: prasiddhārtha [13] P: (pa)ri[1]yiṣyāmaḥ; D: parikatthayiṣyāmaḥ [14] D: bhavo; Tib: grangs dang mtshan nyid dang yul dang | bdag gam gzhan nam gnyi ga 'am rgyu med pa las skye zhes bya bar yang ga la 'gyur te ⁘ kuto vaiṣāṃ saṅkhyā lakṣaṇaṃ viṣayo vā bhaviṣyati svataḥ parata ubhayato 'hetuto vā samutpattir iti [15] B, J, L: caiṣāṃ [16] D: lekṣaṇaṃ [17] B, D, J, L: viṣayā [18] P, Q: om. [19] B, J, L: hayiṣyati [20] Em. following LVP: 'hetuto. P, Q: om. 'hetuto; B, D, J, L: om. 'hetuto; Tib: rgyu med pa las [21] D: mamutpattir; L: emu | tpattir [22] D: savaṃm [23] J, L: ebhan

§84. यद्येवं निश्चयो नास्ति भवतः[1] कथं पुनर्[2] इदं[3] निश्चितरूपं वाक्यम्[4] उपलभ्यते[5] भवताम्[6] – न स्वतो[7] नापि[8] परतो न द्वाभ्यां नाप्यहेतुतो[9] भावा[10] भवन्तीति[11]।

उच्यते[12] – निश्चितम्[13] इदं[14] वाक्यं[15] लोकस्य स्वप्रसिद्धयैवोपपत्त्या[16] नार्याणाम्॥

§85. किं[17] खल्व्[18] आर्याणाम् उपपत्तिर्[19] नास्ति।

केनैतद् उक्तम्[20] अस्ति[21] वा[22] नास्ति[23] वेति[24]। परमार्थो ह्य् आर्यस्[25] तूष्णीभावः[26]। ततः कुतस् तत्र प्रपञ्चसम्भवो यत[27] उपपत्तिर् अनु-

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[1] P: (bh)ạvạ(t)ạ(ḥ); B, D: sarvataḥ; J, L: sarvata; PsP_L: sarvataḥ; Tib: khyod la [2] P: Ø; D: pranar; L: puna [3] P: Ø; L: ditaṃ [4] Q: vāhyam [5] B, J, L: upalabhate [6] P: bhavatạ̄(m); B, J, L: bhavato; Tib: khyed cag gi (*khyod la* was used as the equivalent for *bhavataḥ*). *bhavatām* at PsP_L 57.4 must represent a silent correction made by LVP on the basis of Tib or be the result of a scribal error that entered L's tradition (the two mss used by LVP in addition to L both descend from J, which attests *bhavato*). [7] P: Ø; D: svatī [8] P: ⊗; D: nāṃpi [9] B, D, J, L: °tā [10] B, J, L: bhāvyabhavantīti [11] Tib: n.e. bhavanti [12] B, J, L: ucyata [13] L: iścitam [14] D: īdaṃ [15] P: vākya [16] Em. following LVP: svaprasiddhayaivopapattyā. P: svạprạsiddhayevopapattyā; Q: svapraddhayai°; B, J, L: svaprasiddheyaṃcopapattyā; D: °yaivāpayattyā [17] D, J: ki [18] D: bhūlv; Tib: n.e. khalu [19] D: apapattir; J, L: °tti [20] B, J, L: ustam [21] D: atti; L: | sti [22] L: om. [23] L: om. [24] P: ceti; B, J, L: ceti [25] J: āryam; conj. by LVP: āry[āṇāṃ]; Tib: 'phags pa rnams kyi don dam pa ⁘ paramārtho hy āryas [26] Q: tūṣṇīṃbhāvas; B, D: tuṣṇībhāvas; J, L: bhūṣṇībhāvas; PsP_L: tūṣṇīṃbhāvaḥ. [27] B, D, J, L: yad; PsP_L: yad; Tib: gang la. *yataḥ* is the conjunction usually employed by Candrakīrti in such constructions.

पपत्तिर्[1] वा स्यात्॥

§86. यदि ह्य् आर्या[2] उपपत्तिं[3] न[4] वर्णयन्ति केन[5] खल्विदानीं[6] परमार्थं[7] लोकं बोधयिष्यन्ति॥

L17r न खल्व् आर्या[8] लोकसंव्यवहारेणोपपत्तिं[9] वर्णयन्ति। किं तु लोकत एव या प्रसिद्धोपपत्तिः[10] । तां[11] परावबोधार्थम्[12] अभ्युपेत्य[13] तयैव[14] B18r लोकं[15] बोधयन्ति[16] । यथैव[17] हि विद्यमानाम्[18] अपि शरीराशुचितां[19] विपर्यासानुगता[20] रागिणो[21] नोपलभन्ते[22] शुभाकारं चाभूतम् अध्यारोप्य[23] परिक्लिश्यन्ते[24] । तेषां वैराग्यार्थं[25] तथागतनिर्मितो[26] देवो[27] वा शुभसञ्ज्ञया[28] प्राक्[29] प्रच्छादितान्[30] कायदोषान्[31] उपवर्णयेत् – सन्त्य्[32] अस्मिन् काये[33] केशा इत्यादिना[34] । ते च तस्याः[35] शुभसञ्ज्ञाया[36] विगमाद्[37] वैराग्यम्[38] आसादयेयुः[39] । PsP$_L$ 58

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[1] J: aṇu° [2] P: ā̤+yā̤; D: āya; J: ārṣā [3] D: upettiṃ [4] P: n.; D: ne [5] Q: ke [6] L: °nī [7] J, L: °tha [8] J: āyā [9] D: lokasaṃvyavahāroṇopapattiṃ [10] D: prasiddhāpa° [11] Tib: de dag ⁘ tām, possibly because *tām* was understood to represent a collection of reasonings [12] B: pravabo°; J, L: pavabodhārtham [13] D, L: atyuyetya [14] B, J, L: mamaiva [15] B: laukaṃ [16] D: byādhayanti [17] D: yathiva; Tib: n.e. eva, n.e. hi [18] B: °māṇām [19] L: śarirā° [20] D: vipayasminu(?)ṣetā [21] J: rāgino [22] P: nopalabhyante; D: nāmapalabhante [23] B, J, L: adhyāroṣya [24] L: pariklisyate [25] B: vairāgyānāṃ; D: vaironyārthaṃ; J: vairāgyārn(?)ā; L: vairāgyārāṃ [26] B, J, L: °ta; D: °nirmītā [27] B, D, J, L: devā [28] B, J, L: 'śubha° [29] D: prāka [30] L: chāditān [31] B, D, J, L: kāmadoṣa°; Tib: lus kyi skyon [32] D: santv [33] B, L: kāya [34] B, J, L: dinā; conj. by LVP: [ityā]dina; Tib: zhes bya ba la sogs pas [35] B, J, L: tasyā [36] B, J, L: °yāṃ [37] B, J, L: viṣamā; conj. by LVP: vimuktā; Tib: bral pas [38] D: verāgyam [39] L: °yeṣuḥ

एवम् इहाप्य्[1] आर्यैः[2] सर्वथाप्यनुपलभ्यमानात्मकं भावानाम्[3] अविद्यातिमिरोपहतमतिनयनतया[4] विपरीतं स्वभावमध्यारोप्य J21v क्वचिच्[5] च[6] कश्चिद्[7] विशेषमतितरां परिक्लिश्यन्ति पृथग्जनाः[8]। तान् इदानीम्[9] आर्यास्[10] तत्प्रसिद्धयैवोपपत्त्या[11] परिबोधयन्ति – यथा[12] विद्यमानस्य घटस्य[13] न मृदादिभ्य[14] उत्पाद इत्य् अभ्युपेतम्[15]। एवम् उत्पादात्[16] पूर्वं[17] विद्यमानस्य[18] घटस्य विद्यमानत्वान्[19] नास्त्य्[20] उत्पाद[21] इत्य् अवसीयताम्[22]। यथा च[23] परभूतेभ्यो[24] ज्वालाङ्गारादिभ्यो[25] ऽङ्कुरस्योत्पत्तिर्[26] नास्तीत्य् अभ्युपेतम्[27]। एवं विवक्षितेभ्यो[28] ऽपि बीजादिभ्यो[29] नास्तीत्य् अवसीयताम्[30]॥

§87. अथापि स्यात् – अनुभव एषो ऽस्माकम्[31] इति।

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[1] D: ihāryy; Tib: de bzhin du ’di na so so’i skye bo dag kyang ⁘ evam ihāpi … pṛthagjanāḥ [2] D: āyaiḥ; J: āyaiḥ; L: aryaiḥ [3] D: bhāvāvām [4] Q: °hatamati | nayanatayā [5] D: kvaci [6] P: ye; Q: yo; D: pra; Tib: rang bzhin … dang | ’ga’ zhig tu khyad par ’ga’ zhig lhag par sgro btags nas [7] P: kecid; D: kaicid; L: kaṃci [8] D: °janā [9] B, J, L: īdānīm [10] D: āyāyais [11] P: tatpraśiddhyaivopapattyā; Q: °siddhayevo° (*yai* has been erased and replaced with *ye*); B: tatprasiddhayevo°; J, L: tatprasiddhayecopa° [12] Tib: n.e. yathā [13] D: ghaṭasva [14] B, D, L: mṛdāditya [15] Q: abhyupeyaṃ; B: upetam; D: atyupetam; J: utyupetam; L: aḥtyupetam [16] P: utpādānu; B, J, L: utpādā [17] Q: pūrvva [18] Tib: yod pa la yang [19] J: °tvā [20] J: sty [21] D: atpāda [22] P: avaśīyatāṃ; L: avasoyatāṃ [23] Q: om.; L: va [24] D: pala°; L: °tetyo [25] B, J, L: jvālāṃrāgādibhyo [26] D: duṃkurasyātpatti; L: ’ṅkurasyātpattir [27] B: atyu°; D: atyupatam [28] J: vikṣitebhyo [29] L: bāṃjādibhyo [30] P: avaśīyatāṃ [31] Tib: ’di ni kho bo cag gis nyams su myong ba yin ⁘ anubhava eṣo ’smākam

एतदप्ययुक्तम्। यस्माद्[1] अनुभव एष[2] मृषानुभवत्वात्[3] तैमिरिक-
P11r द्विचन्द्राद्यनुभववद्[4] इति। ततश् चानुभवस्यापि[5] साध्यसमत्वात् तेन प्रत्यवस्थानं[6] न युक्तमिति[7] ॥

§88. तस्माद्[8] अनुत्पन्ना भावा इत्य् एवं[9] तावद् विपरीतस्व-
L17v रूपाध्यारोपप्रतिपक्षेण[10] प्रथमप्रकरणारम्भः[11]। इदानीं[12] क्वचिद् यः कश्चिद्[13] विशेषो ऽध्यारोपितः[14]। तद्विशेषापाकरणार्थं[15] शेषप्रकरणारम्भो[16] गन्तृगन्तव्यगमनादिको[17] ऽपि निरवशेषो विशेषो[18]

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[1] Q: yasmā; Tib: ’di ltar nyams su myong ba ni brdzun pa’i don can yin ⁘ yasmād anubhava eṣa mṛṣā [2] L: eva eṣa [3] D: °tvot [4] P: °dvicandrādyannabhavavad; B, L: °anubhavad; J: °dvicendrāghanubhavad; conj by LVP: °anubha[va]vad; Tib: n.e. ādi [5] Tib: n.e. ca [6] J: pratyasthānaṃ [7] Tib: zhes de dag la grags pa nyid kyis khong du chud par mdzad pa yin no, i.e., Tib translates *iti* and then the words *tān tatprasiddhayaiva paribodhayanti*, which occur in the earlier Sanskrit sentence that sets forth, using the example of a pot, the proof of non-arising from self. *upapattyā* of the Sanskrit sentence has not been translated. [8] Tib: de’i phyir dngos po rnams skye ba med pa yin no ‖ de ltar re zhig de’i rang bzhin phyin ci log lhag par sgro btags pa’i gnyen por rab tu byed pa dang po brtsams pa yin no ⁘ tasmād anutpannā bhāvā ity evaṃ tāvad viparītasvarūpādhyāropapratipakṣeṇa prathamaprakaraṇārambhaḥ [9] D: avaṃ [10] B, J: °ādhyāroyapra°; D: °ādhyārāpapra°; L: viparītatasvarūpādhyārāyapratipakṣeṇa [11] D: °prakaraṇācaṃbha; J: prathamakaraṇarambhaḥ; L: prathamaprakaraṇarambhaḥ [12] L: idr(?)ānī; Tib: de nas ⁘ idānīm [13] J, N: kacid [14] L: dhyāropi | tas [15] B: °viśeṣāprākaraṇārthaṃ [16] B, J: śeṣaprakaraṇārthaṃ śeṣaprakaraṇārambhaḥ; L: śeṣaprakaraṇārthaṃ śeṣaprakāraṇārambhaḥ [17] D: ganty(?)gantavya° [18] Q: om.; D: viśeṣā

नास्ति प्रतीत्यसमुत्पादस्येति[1] प्रतिपादनार्थम्[2] ॥

§89. अथ स्यात् – एष एव प्रमाणप्रमेयव्यवहारो[3] लौकिको B18v
ऽस्माभिः[4] शास्त्रेणानुवर्णित[5] इति।

तदनुवर्णनस्य[6] तर्हि फलं वाच्यम्[7] ॥ J22r

PsP$_L$ 59 §90. कुतार्किकैः[8] स नाशितो[9] विपरीतलक्षणाभिधानेन। तस्यास्माभिः सम्यग्लक्षणम्[10] उक्तमिति चेत्।

एतदप्ययुक्तम्। यदि हि[11] कुतार्किकैर्[12] विपरीतलक्षणप्रणयनकृतं[13]
लक्ष्यवैपरीत्यं[14] लोकस्य[15] स्यात्। तदर्थं प्रयत्नसाफल्यं[16] स्यात्। न D10r
चैतदेवमिति व्यर्थ[17] एवायं प्रयत्न[18] इति॥

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[1] Q: pratītyasamutpādasyaiva (Tib n.e. eva); L: °syati; Tib: n.e. iti [2] D: °tha [3] B, J, L: °prameyaṃvyavahāra [4] D: °bhi [5] D: śśāstreṇā°; J, L: °vaṇita [6] L: tadanuvarṇ(?)asyā [7] B, J, L: vākyaṃ [8] Tib: rtog ge pa dag gyis ⁘ kutārkikaiḥ. Tib adds an interpreted instrumental: rtog ge pa dag gyis ... de brlag par byas ba_s_ ... [9] D: °tā; L: °tau [10] D: samyakalakṣaṇam [11] Q: om.; Tib: n.e. hi [12] D: kumākike [13] P: °naṃ kṛtaṃ; Q: °praṇayaṃ kṛtaṃ; D: °lakṣaṇapraṇaṃyanaṃ kṛtaṃ; J, L: °naṃ kṛtaṃ; PsP$_L$: °naṃ kṛtaṃ. Tib: gal te 'jig rten la rtog ge ngan pas mtshan nyid phyin ci log brjod pas byas pa'i mtshon bya phyin ci log yod par 'gyur na ni. Vaidya (1960b: 20.15) emends silently to °*praṇayanāt kṛtaṃ*. See Translation note. [14] P: na lakṣye vaiparītyaṃ; B: lakṣā(?)vai°; J: lakṣavai° [15] L: loka [16] J: prayaḥsāphalyaṃ [17] D: vyarthaṃ [18] B, J, L: prayatnam

§91. अपि[1] च यदि[2] प्रमाणाधीनः[3] प्रमेयाधिगमस्[4] तानि प्रमाणानि केन परिच्छिद्यन्त इत्यादिना विग्रहव्यावर्तन्यां[5] विहितो दोषः। तदपरिहारात्[6] सम्यग्लक्षणद्योतकत्वमपि नास्ति॥

§92. किं च यदि स्वसामान्यलक्षणद्वयानुरोधेन[7] प्रमाणद्वयमुक्तम्। यस्य तल्[8] लक्षणद्वयं[9] किं[10] तल्[11] लक्ष्यम्[12] अस्त्यथ नास्ति। यद्यस्ति तदा तदपरं[13] प्रमेयम् अस्तीति[14] कथं प्रमाणद्वयम्[15]। अथ नास्ति लक्ष्यं तदा लक्षणमपि निराश्रयं नास्तीति कथं प्रमाणद्वयम्॥ वक्ष्यति हि –

लक्षणासम्प्रवृत्तौ[16] च न लक्ष्यम्[17] उपपद्यते[18]।
लक्ष्यस्यानुपपत्तौ च[19] लक्षणस्याप्य्[20] असम्भवः॥

इति॥ PsP$_{L}$ 60

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[1] Q: not available as a witness because fol. 10 is missing (see Yonezawa 2005b: 160). Fol. 9b ends with *prayatna iti* |. Fol. 11a resumes with *dhānam aduṣṭam iti*, i.e., it begins part-way through the compound *viśeṣaṇābhidhānam* in the first sentence of PsP$_{M}$ §102 (PsP$_{L}$ 66.9). [2] Q: Ø; D: yati [3] Q: Ø; B, J: °na; L: prasāṇādhāna [4] Q: Ø; D: prameyāḥdhigamas; L: prame | yādhigamas [5] Q: Ø; D: °nyā [6] Q: Ø; D: °parihārāta; L: °parihārot [7] Q: Ø; D: svasāmānnalakṣaṇa° [8] Q: Ø; D: ta; N: tam [9] Q: Ø; L: lakṣaṇaṃdvayaṃ [10] Q: Ø; J: ki [11] Q: Ø; B, J, L: om.; D: ta; PsP$_{L}$: om. tal [12] P: lakṣam; Q: Ø; J, L: lakṣam [13] P: param; Q: Ø [14] Q: Ø; D: ahīti [15] Q: Ø; D: pranāṇadvayaṃ [16] Q: Ø; B, J, L: lakṣaṇāsaṃvṛttau [17] Q: Ø; D: lakṣaṃ [18] Q: Ø; D: upadyate [19] Q: Ø; D: va [20] Q: Ø; J, L: lakṣyaṇa°

§93. अथ[1] स्यात् – न लक्ष्यते ऽनेनेति[2] लक्षणम् । किं तर्हि । कृत्यल्युटो[3] बहुलमिति कर्मणि ल्युटं कृत्वा लक्ष्यते तदिति लक्षणम् ॥

एवम्[4] अपि[5] तेनैव[6] तस्य[7] लक्ष्यमाणत्वासम्भवाद्[8] येन तल्[9] L18r J22v
लक्ष्यते[10] तस्य करणस्य कर्मणो ऽर्थान्तरत्वात्[11] स एव दोषः ॥

§94. अथ[12] स्यात् – ज्ञानस्य करणत्वात्[13] तस्य च[14] स्वलक्षणान्तर्भावाद्[15] अयमदोष इति।

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[1] Tib: ci ste yang ⁘ atha [2] Q: Ø; J, L: ’naneti [3] P: kṛtyalyuṭor; Q: Ø; B: kṛtyapluṭo; D: kṛtyaṭo [4] Q: Ø; B, D, J, L: tena evam; Tib: n.e. tena [5] Q: Ø; D: āpi [6] Q: Ø; D: tanaiva; PsP_L: tenaitasya (i.e., without *eva* and with the following *tasya* understood as *etasya*); Tib: te nyid kyis [7] Tib: n.e. tasya [8] Q: Ø; J, L: lakṣamāṇa° [9] Q: Ø; D: yemana; PsP_L: yenaital; Tib: gang gis de [10] Q: Ø; D: lakṣate [11] P: ⊗; Q: Ø; D: ’rthāntecatvāt [12] P: ⊗; Q: Ø; J, L: athā [13] Q: Ø; J: karaṇat [14] Q: Ø; D: na [15] P: svalakṣaṇa°; Q: Ø

B19r उच्यते[1] – इह भावानाम्[2] अन्यासाधारणम्[3] आत्मीयं यत्[4] स्वरूपम्। तत् स्वलक्षणम्। तद्यथा पृथिव्याः काठिन्यम्[5]। वेदनाया अनुभवः[6]। विज्ञानस्य विषयं[7] प्रति विज्ञप्तिः। तेन[8] हि तद्वान्[9]

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[1] Q: Ø; B, J, L: om., but include in following dittography (see next note) [2] Tib: re zhig ’dir (*iha tāvat), n.e. bhāvānām. tāvat may have entered a Skt ms because the upper part of the line was damaged at this point. *bhā* would have been mistaken for *tā*, and the *ā*s of *vā* and *nā*, which may have been written in superscript style, might not have been visible; *n* was then read or interpreted as *t* and the word read as *tāvat*. The damage may have led to *ma* being read as initial *a*, i.e., as the initial *a* of *anyāsādhāraṇam*. [3] Q: Ø; B: anyāsādhāraṇasya (followed by a dittography, which was evidently in ms κ, subsequently in ms λ, and as a result also passed on to mss J and L:) lakṣyamāṇatvāt saṃbhavād yena tal lakṣyate ‖ tasya karaṇasya karmaṇo ’rthāntaratvāt sa eva doṣaḥ ‖ atha syāt jñānasya karaṇatvāt tasya ca svalakṣaṇāntarbhāvād ayam adoṣa iti ‖ ucyate ‖ iha bhāvānām; J: as B, °lakṣyamāṇatvāsaṃ° ... °svalakṣaṇāntabhāvād ...; L: anyāsādhāraṇasya lakṣamāṇatvā sambhavād yana ta lakṣyate ‖ tasya karaṇasya karmmaṇorthāntaratvāt sa eva doṣaḥ atha syāt jñānasya karaṇatvāt tasya ca svalakṣaṇāntabhāvād ayam adoṣa iti ‖ ucyate | iha bhāvānām [4] Q: Ø; D: mat [5] Q: Ø; J: kathinyaṃ; L: °ya [6] Q: Ø; B, J: anubhāvā; D, L: anubhavā; PsP$_L$: viṣayānubhavo; Tib: myong ba. P: attests a following *yāvad*; *pṛthivī* has been assumed by P’s scribe or an earlier scribe or scholar to represent the *rūpa skandha* and *yāvat* thus to be a necessary inclusion accounting for the lack of reference to the *sañjñā* and *saṃskāra skandha*s. Note, however, that the *saṃskāra skandha* is not assigned a specific characteristic in the AK, and is described in AK I.15ab merely as the *skandha*s different from the other four *skandha*s. Neither PsP Tib nor the paper mss attest *yāvat*, and its loss is difficult to explain paleographically. [7] Q: Ø; B, J, L: viṣamamaṃ; PsP$_L$: viṣayapratavijñaptiḥ for viṣayaṃ prati vijñaptiḥ; Tib: rnam par shes pa’i yul so sor rnam par rig pa ⁘ viṣayaṃ prati vijñaptiḥ. MA VI.203a: viṣayaṃ prati vijñaptiḥ. Cp. Li and Steinkellner 2008: 16, n. 7. [8] Q: Ø; D:

लक्ष्यत[1] इति कृत्वा। प्रसिद्ध्यनुगतां[2] च[3] व्युत्पत्तिम्[4] अवधूय कर्मसाधनम्[5] अभ्युपगच्छता[6] विज्ञानस्य च करणभावं प्रतिपद्यमानेनेदम्[7] उक्तं भवति – स्वलक्षणस्यैव[8] कर्मता स्वलक्षणान्तरस्य
PsP_L 61 करणभावश् चेति। तत्र यदि विज्ञानस्वलक्षणं करणम्' तस्य व्यतिरिक्तेन[9] कर्मणा भवितव्यमिति स एव दोषः॥

§95. अथ स्यात् – यत् पृथिव्यादिगतं[10] काठिन्यादिकं[11] विज्ञानगम्यम्[12]' तत्[13] तस्य कर्मास्त्य्[14] एव[15] तच्[16] च स्वलक्षणाव्यतिरिक्तमिति।

एवं तर्हि विज्ञानस्वलक्षणस्य कर्मत्वाभावात् प्रमेयत्वं[17] न स्यात्' कर्मरूपस्यैव[18] स्वलक्षणस्य[19] प्रमेयत्वात्। ततश् च[20] द्विविधं प्रमेयं J23r

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tam [9] Q: Ø; B, J, L: tadvāna. Tib: des de mtshon par byed pas ⁘ tena hi tadvān lakṣyata iti kṛtvā; LVP (cf. PsP_L 60, n. 6) interprets the reading in his mss to be *tena hi tad vā na lakṣyate* and emends on the basis of Tib to *tena hi tal lakṣyate*.

[1] Q: Ø; B: lakṣeta; D: lakṣata; J, L: lakṣete [2] Q: Ø; B, J, L: prasiddhānugatāṃ; PsP_L: prasiddhānugatāṃ; Tib: rab tu grags pa dang rjes su 'brel pa'i [3] P, Q: Ø; D: va [4] P: ⊗; Q: Ø; D: vyatpattim [5] P: ⊗; Q: Ø; D: kerma° [6] Q: Ø; B: abhyupagacchati; D: atyuyagacchatā; J, L: atyupagacchati; PsP_L: abhyupagacchati. See Translation note. [7] Q: Ø; D: °mānenadam; PsP_L: pratipadyamānenety [8] Q: Ø; D: svalakṣamesyaiva; J, L: svalakṣaṇasauva [9] Q: Ø; D: vyatiriktaṃna [10] Q: Ø; J: °gata [11] Q: Ø; D: kāṭhanyādikaṃ; J: kāthi° [12] Q: Ø; B: vijñāgamyaṃ, but written correctly in the dittography which follows; J: vijñānagaṣyaṃ [13] P, Q: Ø; J, L: tet [14] P, Q: Ø; D: kartāsty [15] P, Q: Ø; D, J, L: ava; Tib: n.e. eva [16] P, Q: Ø; D: tec [17] Q: Ø; D: pramaṃyatvaṃ [18] Q: Ø; D: °syeva [19] Q: Ø; B, J, L: svalakṣaṇadoṣa, now repeat from beginning of paragraph (B: atha syād yat ... karmarūpasyaiva svalakṣaṇasya, J: atha syād yat ... karmarūpasyaiva

L18v P11v स्वलक्षणं[1] सामान्यलक्षणं चेत्य्[2] एतद् विशेष्य वक्तव्यम्[3] – किञ्चित् स्वलक्षणं[4] प्रमेयं[5] यल्[6] लक्ष्यत इत्येवं[7] व्यपदिश्यते[8]' किञ्चिद्[9] अप्रमेयं[10] यल् लक्ष्यते ऽनेनेति[11] व्यपदिश्यत इति। अथ तदपि कर्मसाधनम्[12]' तदा तस्यान्येन[13] करणेन भवितव्यम्[14]' ज्ञाना-
B19v न्तरस्य[15] करणभावपरिकल्पनायाम्[16] अनिष्ठादोषश्[17] चापद्यते[18] ॥

§96. अथ मन्यसे – स्वसंवित्तिर्[19] अस्ति। ततः[20] स्वसंवित्त्या ग्रहणात् कर्मतायां[21] सत्यामस्त्य् एव[22] प्रमेयान्तर्भाव[23] इति।

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svalakṣalakṣaṇasya; L: atha syād yat ... evaṃ tarhi vijñānasvalakṣasya ... karmarūpasyaiva svalakṣaṇa(?)sya) **20** Tib: n.e. ca

1 Q: Ø; L: svalakṣamāṇaṃ **2** Q: Ø; B: bhavaty; D: rasy; J: laty; L: raty **3** Tib: khyad par 'di tsam zhig brjod par bya dgos (*etāvad viśeṣaṇaṃ vaktavyam?) ∴ etad viśeṣya vaktavyam **4** Q: Ø; D: tyalakṣaṇaṃ **5** Q: Ø; D: pramayaṃ; L: prameyaṃ prameya **6** P: ya(l); Q: Ø; D: ya **7** Q: Ø; D: ityavaṃ **8** Q: Ø; D: vyavapadiśyataṃ **9** Q: Ø; J, L: kiṃci **10** Q: Ø; B, J, L: prameyaṃ **11** P: [2](ti); Q: Ø; D: 'nenaiti **12** P, Q: Ø; D: karmesādhanaṃ **13** P, Q: Ø; L: syānyena **14** P, Q: Ø; B, J, L: °vya **15** P, Q: Ø; D: jñānanterasya **16** Q: Ø; D: °parikalpyanāyām **17** P: ⊗, medial *i* is visible; Q: Ø; B, J, L: anityādoṣaś; em. by LVP: *anavasthādoṣaś*. LVP (PsP_L 61, n. 4) reports that his mss read *tadānityādoṣa*. De Jong (1978: 34) tentatively suggests *aniṣṭā doṣāś cāpadyante* on the basis of D, referring to PsP_L 210.6 (correct to 210.16) where Tib attests *thug pa med par thal ba'i phyir* for PsP_L's *aniṣṭadoṣaprasaṅgāt*; mss P and D, however, both attest *aniṣṭhādoṣaprasaṅgāt* at their equivalents for PsP_L 210.16. Cf. *aniṣṭhā* earlier at PsP_M §24. **18** P, Q: Ø; B: copapadyate; D: cāpadyante **19** P: ⊗; Q: Ø; J, L: svasavittir **20** Q: Ø; D: tate **21** Q: Ø; D: °yā **22** Q: Ø; D: ava **23** Q: Ø; D: prameyāntabhāva

PsP$_{\text{L}}$ 62 उच्यते – विस्तरेण मध्यमकावतारे स्वसंवित्तिनिषेधात्[1] स्वलक्षणं स्वलक्षणान्तरेण[2] लक्ष्यते[3] तदपि स्वसंवित्त्येति न युज्यते[4]। अपि[5] च तदपि नाम ज्ञानं स्वलक्षणव्यतिरेकेणासिद्धम्[6] असम्भवाल्[7] लक्ष्याभावे[8] निराश्रयलक्षणप्रवृत्त्यसम्भवात् सर्वथा[9] नास्तीति[10] कुतः[11] स्वसंवित्तिः॥

तथा चोक्तमार्यरत्नचूडपरिपृच्छायाम् –

स चित्तम् असमनुपश्यंश्[12] चित्तधारां[13] पर्येषते[14] – कुतः स्वित्[15]

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[1] Q: Ø; J: svasaṃvṛtti° [2] P: ⊗; Q: Ø; J: svalakṣyaṇā°; L: °ntaraṇa [3] P, Q: Ø; D: lakṣaṇaṃ [4] P, Q: Ø; D: yujyete [5] P, Q: Ø; J: tad api ‖ api [6] Q: Ø; B: °vyatirekenā°; D: °siddhyam; J: °vyatirekenāsiddhem; L: °vyatirakenāsiddhem; PsP$_{\text{L}}$: °vyatirekeṇāsiddher; *LṬ: °vyatirekeṇāsiddhaṃ; Tib: rang gi mtshan nyid las tha dad par ma grub (la) [7] P: asambhavā(l); Q: Ø; D: °asaṃbhava [8] Q: Ø; D: °bhavova [9] P, Q: Ø; J: sarvvatathā; L: sarvata [10] P, Q: Ø; L: thāstīti [11] P, Q: Ø; B, J, L: tataḥ [12] Em. following LVP: asamanupaśyaṃś. P: samanupaśyan; Q: Ø; B, D, J, L: samanu°; PsP Tib: yang dag par rjes su ma mthong bas. RCP Tib (P): yang dag par rjes su ma mthong bas. The sentence also appears at BCAP 392.4, where, unless LVP has silently emended the passage, *asamanupaśyaṃś* represents the ms reading, and at ŚiS 235.3, where the participle with alpha privative is likewise attested. [13] Q: Ø; J: cittadhānāṃ [14] Q: Ø; D, L: paryaṣate [15] Em.: kutaḥ svit. P: kutaścit; Q: Ø; B, D, J, L: kutaścit. PsP$_{\text{L}}$: kutaścit. PsP Tib's *sems gang* (RCP Tib: *ga*) *las byung zhes* supports the emendation. The corruption to *kutaścit* may have required two steps: *kutaḥsvit* to *kutasvit*, the latter then "corrected" to *kutaścit*; or possibly only one step: *svi* of *svid* was read/interpreted as *ści*, which caused the scribe to view the *vigraha* as a mistake and thus to drop it.

J23v तस्योत्पत्तिर्[1] इति। तस्यैवं[2] भवति – आलम्बने[3] सति[4] चित्तम् उत्पद्यते[5]। तत्[6] किम्[7] अन्यद् आलम्बनम्[8] अन्यच्[9] चित्तमथ
D10v यदेवालम्बनं तदेव चित्तम्। यदि तावद् अन्यद्[10] आलम्बनम्[11] अन्यच्[12] चित्तम्' तदा[13] द्विचित्तता[14] भविष्यति। अथ यदेवालम्बनं तदेव चित्तम्' तत् कथं चित्तं[15] चित्तं समनुपश्यति। न च[16] चित्तं[17] चित्तं[18] समनुपश्यति। तद्यथापि नाम तयैवासिधार-

[1] Em. following LVP: tasyotpattir. P: tasyautpattir; Q: Ø; B, J, L: tasyopapattir; D: tasyāpayattir [2] Q: Ø; L: tasyaiva. BCAP citation: om. tasyaivaṃ bhavati; ŚiS citation attests tasyaivaṃ bhavati [3] Q: Ø; D: ālasbana [4] PsP Tib: dmigs pa yod pa las ⁘ ālambane sati [5] P: sạ(m)utpạ[2]; Q: Ø [6] P, Q: Ø; L: tā; Tib: de yang ’di snyam du sems te ⁘ tat [7] P, Q: Ø; L: kiṃm [8] P: [2]bạṇạm; Q: Ø; B, J, L: ārambanam [9] P, Q: Ø; D: anya. ŚiS citation: om. anyac (and the following word) cittam. BCAP presents the sentence as: tat kim anyac cittam anyad ālambanam. PsP and RCP Tib: ci dmigs pa de yang gzhan la (RCP: |) sems de yang gzhan nam | [10] Q: Ø; L: enyad [11] P: (c)ālambanam; Q: Ø [12] Q: Ø; B, J, L: anya; D: anyā [13] The citations of the passage in ŚiS and BCAP attest *tad*. PsP Tib: gal te re zhig (RCP Tib om. re zhig) dmigs pa yang gzhan la sems kyang gzhan (RCP Tib adds a following *yin*) na ni sems de gnyis su ’gyur ro [14] Q: Ø; D: °to [15] Em. with de Jong (1978: 34): cittaṃ. P: c+tt+nạ; Q: Ø; D: cittaṃna; B, J, L: cittena. PsP and RCP Tib: sems kyis sems de ji lar mthong bar ’gyur. LVP (PsP$_{L}$ 62, n. 6) retains the reading *cittena cittaṃ* found in his mss, noting, however, that ŚiS 235.6 and BCAP 393.1 attest *cittaṃ cittaṃ*. [16] Q: Ø; J: om. ŚiS and BCAP: hi [17] Q: Ø; B: cittena [18] Q: Ø; L: citta

PsP$_L$ 63 या सैवासिधारा[1] न[2] शक्यते छेत्तुम्[3]। न तेनैवाङ्गुल्यग्रेण[4] तद्[5]
एवाङ्गुल्यग्रं[6] शक्यते स्प्रष्टुम्[7]। एवमेव न तेनैव[8] चित्तेन तदेव[9]
चित्तं शक्यं द्रष्टुम्[10]। तस्यैवं[11] योनिशः[12] प्रयुक्तस्य या चित्तस्या-
नवस्थानतानुच्छेदाशाश्वतता[13] न कूटस्थता नाहेतुकी न प्रत्यय- L19r
विरुद्धा न ततो नान्यतो न सैव[14] नान्या तां चित्तधारां चित्तलतां
चित्तधर्मतां चित्तानवस्थिततां[15] चित्ताप्रचारतां[16] चित्तादृश्यतां[17]
चित्तास्वलक्षणतां[18] तथा जानाति तथा पश्यति यथा[19] तथतां B20r

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1 Q: Ø; D: sevāsidhārā; J: vāsidhārā 2 Q: Ø; D: naḥ 3 Q: Ø; B: chetuṃ; D: chatuṃ. ŚiS and BCAP present: tadyathā na tayaivāsidhārayā saivāsidhārā śakyate chettum 4 Q: Ø; D: tanaiva°; L: tenaivāgulya≈raṇa 5 Q: Ø; D: ted 6 Q: Ø; D: avā°; J: evāṃgulyaṃgraṃ 7 Q: Ø; J: mraṣṭaṃ. ŚiS and BCAP: spraṣṭuṃ śakyate ⁘ śakyate spraṣṭum 8 Q: Ø; D: tanaiva 9 Q: Ø; L: eva cittena tad eva 10 Q: Ø; D: draṣṭuṃḥ; L: draṣṭu. The sentence appears in ŚiS as: naiva cittena tad eva cittaṃ śakyate draṣṭum, and in BCAP as: evaṃ eva tenaiva cittena tad eva cittaṃ draṣṭum. PsP and RCP Tib: sems de nyid kyis (RCP adds *kyang*) sems de nyid mthong bar mi nus so. The BCAP citation ends here; the ŚiS citation omits the rest of our text and continues with a later section. 11 Q: Ø; D: tasyavaṃ 12 P: yonisaḥ; Q: Ø 13 P: °sthātānocchedaśāśvatatā; Q: Ø; B, D: °sthānatānochedaśāśvatatā; J: °sthānatāmochedaśāśvatatā; L: °sthānatāmochadaśāśvatatā. PsP Tib and RCP Tib: gang sems mi gnas pa | chad pa ma yin pa | rtag pa ma yin pa | (RCP: om. |) 14 Q: Ø; B, J, L: syaiva; D: seva 15 Q: Ø; D: °sthitetāṃ 16 P: cittapradhāratāṃ; Q: Ø; D: cittāṃpracāratāṃ; PsP Tib and RCP Tib: sems rgyu ba med pa 17 Q: Ø; L: cittadṛśyaṃtāṃ 18 Em.: cittāsvalakṣaṇatāṃ. P: cittasvalakṣaṇatām. Q: Ø; B, D, J: cittasvalakṣaṇatām; L: om.; PsP$_L$: cittasvalakṣaṇatām; Tib: sems kyi rang gi mtshan nyid 19 Q: Ø; B: tathā

न[1] च[2] विरोधयति[3]। तां[4] च चित्तविवेकतां तथा प्रजानाति तथा पश्यति। इयं कुलपुत्र[5] चित्ते[6] चित्तानुपश्यना[7] स्मृत्युपस्थानमिति॥

तदेवं नास्ति स्वसंवित्तिः[8]। तदभावात् किं केन लक्ष्यते[9]॥

§97. किं च[10] भेदेन वा तल्[11] लक्षणं[12] लक्ष्यात्[13] स्यादभेदेन वा। तत्र यदि तावद्[14] भेदेन[15], तदा लक्ष्याद्[16] भिन्नत्वाद्[17] अलक्षणवल्

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1 P: ca; Q: Ø 2 P: na; Q: Ø; L: vi 3 Q: Ø; B, J, L: nirodhayati; PsP Tib: 'khrug par mi byed pa; RCP Tib: 'khrugs par mi byed pa. De Jong (1978: 34) suggests that Tib may be translating *viloḍayati*; he refers to BHSD entry *virolayati* ("stirs, agitates"); LC (referring to Mvy 5339) gives *dkrugs pa* and *bsrubs pa* as translation equivalents for *virolitaḥ*. 4 Q: Ø; PsP Tib and RCP Tib: de bzhin nyid ji lta ba de bzhin du sems de dag dben pa nyid du rab tu shes | de bzhin du mthong ba ⁘ tāṃ ca cittavivekatāṃ tathā prajānāti tathā paśyati. The **yathā tathatām* on which RCP Tib's *de bzhin nyid ji lta ba* is based (PsP Tib has been copied from RCP Tib) may have been a later addition (i.e., the phrase had not entered our ms tradition but had already been brought into the ms used for the RCP translation). The meaning of *yathā tathatām* could be seen as carrying over from PsP Skt's previous sentence. 5 Q: Ø; conj. by LVP: kulaputra [bodhisattvasya]; PsP Tib and RCP Tib: rigs kyi bu byang chub sems pa'i. I suspect that *bodhisattvasya* represents a later addition, i.e., one that had not entered our manuscript tradition but was already in the ms used for RCP Tib. 6 PsP Tib: sems la sems kyi rjes su lta ba'i dran pa nye bar gzhag pa'i spyod pa yongs su dag pa'o zhes gsungs so ⁘ citte cittānupaśyanā smṛtyupasthānam iti. LVP (PsP$_{L}$ 63, n. 7) reconstructs °*smṛtyupasthānacaryā pariśuddhā*. 7 Q: Ø; J: °paśyatānā 8 Q: Ø; D: svayaṃvittis 9 Q: Ø; B, D, J, L: lakṣate 10 Q: Ø; D: na 11 Q: Ø; D: ta 12 P: lakṣyaṇaṃ; Q: Ø; D: lakakṣaṇaṃ 13 Q: Ø; D: lakyata 14 Q: Ø; L: tāva 15 Q: Ø; L: hedena 16 Q: Ø; L: lakṣyā 17 Q: Ø;

लक्षणमपि न तल्लक्षणम्[1]। लक्षणाच्[2] च[3] भिन्नत्वादलक्ष्यवल्[4] J24r
PsP$_L$ 64 लक्ष्यमपि न लक्ष्यम्। तथा लक्ष्याद्[5] भिन्नत्वाल्[6] लक्षणस्य[7] लक्षण-
निरपेक्षं[8] लक्ष्यं[9] स्यात्। ततश् च न[10] तल् लक्ष्यं[11] लक्षणनिरपेक्षत्वात्
खपुष्पवत्। अथाभिन्ने[12] लक्ष्यलक्षणे[13]। तदा लक्षणादव्यतिरिक्त-
त्वाल्[14] लक्षणस्वात्मवद् विहीयते लक्ष्यस्य लक्ष्यता। लक्ष्याच्[15]
चाव्यतिरिक्तत्वाल्[16] लक्ष्यस्वात्मवल्[17] लक्षणमपि न लक्षणस्व-
भावम्[18]॥

यथा चोक्तम्[19] –

लक्ष्याल्[20] लक्षणम् अन्यच्[21] चेत्[22] स्यात्[23] तल्[24] लक्ष्यम्[25]
अलक्षणम्[26]।
तयोरभावो ऽनन्यत्वे[27] विष्पष्टं कथितं त्वया॥

L: hinnatvād

1 Q: Ø; D: talakṣaṇa 2 Q: Ø; D: om. 3 Q: Ø; D: va 4 Q: Ø; D: °va 5 Q: Ø; L: lakṣyā 6 Q: Ø; D: bhanatvā; L: hinnatvāl 7 Q: Ø; J: lakṣyaṇasya 8 P: °nirapekṣyaṃ; Q: Ø; J: lakṣyaṃnanirapekṣaṃ; L: lakṣyaṇanirapekṣyaṃ 9 Q: Ø; D: lakṣaṃ 10 Q: Ø; D: na taś ca na 11 Q: Ø; D: lakṣaṃ; L: om. 12 Q: Ø; D: °bhinna 13 Q: Ø; J: lakṣaṇe 14 Q: Ø; D: °tvā 15 Q: Ø; D: °yā 16 Q: Ø; D, L: °tvā 17 Q: Ø; D: °va 18 P: kṣaṇasvabhāvaṃ; Q: Ø 19 P: yathoktaṃ; Q: Ø 20 P: lakṣyā; Q: Ø; D: lakṣā 21 Q: Ø; D: anya 22 Q: Ø; D: ceda 23 Q: Ø; B: syāl 24 Q: Ø; B: om.; D: ta 25 Q: Ø; B, J, L: lakṣaṇam 26 Q: Ø; B: alakṣaṇam tat 27 Q: Ø; B, J, L: ’nyatve; conj. by LVP: ’[na]nyatve

P12r इति। न च विना तत्त्वान्यत्वेन[1] लक्ष्यलक्षणसिद्धाव्[2] अन्या गतिर्[3] अस्ति॥

तथा च[4] वक्ष्यति –

एकीभावेन[5] वा सिद्धिर्[6] नानाभावेन[7] वा ययोः।
न विद्यते तयोः सिद्धिः कथं नु[8] खलु विद्यते॥

इति[9]॥

§98. अथावाच्यतया[10] सिद्धिर्[11] भविष्यतीति चेत्।

नैतदेवम्। अवाच्यता हि नाम परस्परविभागपरिज्ञानाभावे[12] सति भवति। यत्र च विभागपरिज्ञानं नास्ति' तत्रेदं[13] लक्षणम् इदं[14] L19v लक्ष्यम्[15] इति विशेषतः परिच्छेदासम्भवे सति द्वयोर्[16] अप्य् अभाव[17] एवेति। तस्मादवाच्यतयापि नास्ति सिद्धिः॥

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[1] P: tattvonyatvena; Q: Ø; J: tattvānvetvena; L: tattvānvatvena [2] P: lakṣyakṣaṇasiddhāv; Q: Ø [3] Q: Ø; D: gativ [4] Q: Ø; D: ce [5] Q: Ø; J: ekībhāve [6] Q: Ø; D: siddhin [7] Q: Ø; D: ninābhāvena [8] P: na; Q: Ø; B, J, L: na; conj. by LVP: [nu]. P for PsP's citation of MMK II.21 (PsP$_{L}$ 105.7-8): na; P also attests *na* in PsP's subsequent citation of II.21cd (PsP$_{L}$ 105.10); D for PsP's citation of MMK II.21: *nu*; D also attests *nu* in PsP's subsequent citation of II.21cd; B for PsP's citation of MMK II.21: *nu*; B attests *na* in PsP's subsequent citation of II.21cd. Tib: de gnyis grub pa ji ltar yod [9] Q: Ø; L: itiḥ [10] Q: Ø; B, D, J, L: athāvācyateyā; PsP$_{L}$: atha vocyate [avācyata]yā; Tib: ci ste brjod du med pa nyid du [11] Q: Ø; J: siddhi [12] Q: Ø; D: °va [13] Q: Ø; D: tatradaṃ [14] Q: Ø; L: om. idaṃ [15] Q: Ø; L: om. [16] Q: Ø; D: dgayor [17] Q: Ø; D: ebhāva

§99. अपि च यदि ज्ञानं[1] करणं विषयस्य परिच्छेदे कः कर्ता[2]। न
PsP$_L$ 65 च[3] कर्तारमन्तरेणास्ति करणादीनां सम्भवः[4]। छिदिक्रियायाम्[5] B20v
इव। अथ[6] चित्तस्य तत्र कर्तृत्वं[7] परिकल्प्यते[8]। तदपि न युक्तं J24v
यस्माद्[9] अर्थमात्रदर्शने[10] चित्तस्य व्यापारो ऽर्थविशेषे[11] चैतसानाम्।

तत्रार्थदृष्टिर्[12] विज्ञानं तद्विशेषे[13] तु चैतसाः[14] ॥

इत्य् अभ्युपगमात्[15]। एकस्यां हि प्रधानक्रियायां[16] साध्यायां[17] यथास्वं गुणक्रियानिर्वृत्तिद्वारेणाङ्गीभावोपगमात्[18] करणादीनां कर-

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1 P: vijñānaṃ; Q: Ø **2** Q: Ø; D: kattāṃ; J: kattā **3** P: om. (a *ca* is, however, written in the margin as a correction to be added to P's text); Q: Ø **4** Q: Ø; B, J, L: saṃbheda; D: saṃbheva **5** Q: Ø; D: °kriyāṃ; Tib: gcod pa'i bya ba bzhin **6** Q: Ø; D: athāpa **7** P: katṛ-tvaṃ; Q: Ø **8** Q: Ø; B, J, L: parikalpate **9** Tib: 'di ltar ∴ yasmāt **10** Q: Ø; B, J, L: arthamātradarthane; D: arthane; PsP$_L$: arthamātradar-śanaṃ; Tib: don tsam lta ba ni sems kyi bya ba yin la. The translators may have thought that *darśana* is, strictly speaking, the *vyāpāra*. **11** Q: Ø; D: °viśeṣā; J, L: °viśeṣo; conj. by LVP: 'rthaviśeṣa[darśa-naṃ]; Tib: don gyi khyad par lta ba ni sems las byung ba rnams kyi bya ba yin te; Tib supplies what has been elided in Skt **12** Em. following LVP and MAV: tatrārthadṛṣṭir. P: tatrārthadṛṣṭi; Q: Ø; B, D, J, L: tatrārthadṛṣṭi **13** Q: Ø; J: tadvi≈eṣe **14** Q: Ø; D: caitasyā **15** Q: Ø; D: atyupagamāt; L: utyupagamāt **16** Q: Ø; J: pradhāṇa° **17** Q: Ø; D: om. **18** P: guṇapradhānabhāvenāṅgībhāvopagamāt syāt; Q: Ø; B, J, L: °bhāvopagamanāt; D: °nirvṛtidvāreṇāṃgābhāvopaga-manāt. The text of P has obviously been tampered with, the first compound having been changed to a *dvandva* in instrumental abstract: "as subsidiary [action] and principal [activity]." PsP Tib: ji lta bu'i bya ba phal pa sgrub pa'i sgo nas ... yan lag gi ngo bor gyur pa las. De Jong (1978: 34) views D's °*āṃgābhāvopagamanāt* as supported by Tib's *yan lag gi ngo bor gyur pa las* and emends to °*āṅgabhāvopagamanāt*;

णादित्वम्[1]। न चेहज्ञानविज्ञानयोर्[2] एका प्रधानक्रिया। किं तर्हि[3]। अर्थमात्रपरिच्छित्तिर्[4] विज्ञानस्य[5] प्रधानक्रिया[6]' ज्ञानस्य[7] त्वर्थविशेषपरिच्छेद इति नास्ति ज्ञानस्य[8] करणत्वम्' नापि[9] चित्तस्य कर्तृत्वम्' ततश् च[10] स एव दोषः॥

§100. अथ[11] स्यात् – अनात्मानः सर्वधर्मा इत्यागमात् कर्तुः सर्वथाभावात्[12] कर्तारमन्तरेणापि विद्यत एव[13] क्रियादिव्यवहार इति[14]।

एतदपि नास्ति ' आगमस्य सम्यगर्थानवधारणात्[15]। एतच्[16]
D11r चोक्तं[17] मध्यमकावतारे॥ PsP_L 66

I assume that P and the other mss preserve the correct reading (D's *ā* more likely represents the vertical stroke for *ī* than an intrusion), and that Tib reflects the translators' mistake or interpretation (or Q's reading). The doubly expressed "becoming" in °*āṅgībhāvopagamāt* may be for the sake of emphasis.

[1] D: karaṇādatvaṃ [2] Q: Ø; D: °yar [3] Q: Ø; J: tahy [4] Q: Ø; B: atha...chitti; J, L: °chitti [5] P: jñānasya; Q: Ø; B: vijñānatva. The text of P has been tampered with and *vijñānasya* switched with the following *jñānasya*, a change possibly influenced by the order of the components of the preceding *dvandva jñānavijñānayoḥ*. [6] Q: Ø; D: pradhāna [7] P: vijñānasya; Q: Ø; D: sya. See two notes earlier. Tib expands with *shes pa'i gtso bor gyur pa'i bya ba*. [8] P: vijñānasya; Q: Ø. The previous switch in P of *vijñānasya* and *jñānasya* demands that *vijñāna* be understood here as synonymous with the instrument *caitta/caitasa*. [9] Q: Ø; D: nu(?)pi [10] Tib n.e. ca [11] Q: Ø; D: athā [12] Q: Ø; B, D: sarvathā | abhāvāt; J: sarvathā (end of line) abhāvāt; L: sarvathā ‖ abhāvāt [13] B: iti [14] Q: Ø; B: eva [15] Q: Ø; D: samāgarthā° [16] Q: Ø; D: eted; PsP_L: etad [17] Q: Ø; B: api coktaṃ; D: yoktaṃ; J, L: acoktaṃ; PsP_L: evoktaṃ; Tib: 'di yang ... bstan

§101. अथापि स्यात् – यथा शिलापुत्रकस्य[1] शरीरं राहोः[2] शिर इति शरीरशिरोव्यतिरिक्तविशेषणासम्भवे[3] ऽपि[4] विशेषणविशेष्यभावो[5] ऽस्ति। एवं[6] पृथिव्याः स्वलक्षणमिति स्वलक्षणव्यतिरिक्तपृथिव्यसम्भवे[7] ऽपि भविष्यतीति।

नैतदेवमतुल्यत्वात्। शरीरशिरःशब्दयोर् हि बुद्ध्यादिपाण्यादिवत्[8] सहभाविपदार्थान्तरसापेक्षताप्रवृत्तौ शरीरशिरःशब्दमात्रालम्बनबुद्ध्युपजनने[9] जनः[10] सहचारिपदार्थान्तरसाकाङ्क्ष[11] एव वर्तते – J25r L20r
कस्य शरीरं कस्य शिर इति। इतरो ऽपि विशेषणान्तरसम्बन्ध-

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zin

[1] Q: Ø; B: śirā°; L: śibhāputra° [2] Q: Ø; D: rāhāḥ [3] Q: Ø; B, D, J: °viśeṣeṇā° [4] Q: Ø; D: ṣi [5] Q: Ø; D: viśeṣaṇeviśeṣahāvo [6] Q: Ø; D: avaṃ [7] Tib with *la sogs pa* after *sa*, appearing to have read °*pṛthivyādyasambhave* [8] Em. following LVP: buddhyādipāṇyādivat. P: [2]dipāṇyādimat; Q: Ø; B, D, J, L: °ādimat. Tib: blo dang lag pa la sogs pa ltar [9] Em.: °mātrālambanabuddhyupajanane. P: °mātrālambano buddhyupajananaḥ; Q: Ø; B, J: °mātrālambano buddhyupajananaḥ; D: °mātrālambano 'buddhyāpajanamaḥ; L: °mātrālambano buddhyāpajananaḥ; PsP_L: °mātrālambano buddhyupajananaḥ; Tib: lus dang mgo'i sgra tsam la dmigs pa'i blo skyes pa lta zhig. The emendation °*ālambanabuddhy*° is suggested by Tib's *dmigs pa'i blo*; P, B and J's reading are rejected because it is unusual to have *ālambana*, normally the attribute of a mental act, taken in reference to a person. Tib's *lta zhig* is, however, difficult to understand; LVP proposes an equivalence to '*ga zhig* and *la la zhig*. My emendation of the mss' text assumes an eyeskip from *na* of *upajanane* to *na* of *janaḥ* which caused the dropping of °*ne ja*°. [10] Em.: janaḥ. P: om. janaḥ; Q: Ø; B, D, J, L: om. janaḥ; PsP_L: om. janaḥ [11] P: °kāṅkṣā; Q: Ø; D: sahavyāri°

B21r निराचिकीर्षया[1] शिलापुत्रकराहुविशेषणध्वनिना[2] लौकिकसङ्केतानु-
विधायिना प्रतिपत्तुः[3] काङ्क्षाम् उपहन्तीति[4] युक्तम्। इह तु काठिन्या-
दिव्यतिरिक्तपृथिव्याद्यसम्भवे[5] सति न युक्तो विशेषणविशेष्यभावः॥

§102. तीर्थिकैर्[6] व्यतिरिक्तलक्ष्याभ्युपगमात्[7] तदनुरोधेन[8] विशेष-
Q11r णाभिधानम्[9] अदुष्टमिति चेत्[10]। PsP$_L$ 67

नैतदेवम्[11]। न हि तीर्थिकपरिकल्पिता युक्तिविधुराः[12] पदार्थाः स्व-
समये ऽभ्युपगन्तुं[13] न्याय्याः। प्रमाणान्तरादेर् अप्य्[14] अभ्युपगम-
प्रसङ्गात्[15]।

§103. अपि च पुद्गलादिप्रज्ञप्तिवत्[16] स्वशरीरोपादानस्य[17] शिलापुत्र-
P12v कस्योपादातुर्[18] लौकिकव्यवहाराङ्गभूतस्य[19] विशेषणस्याविचार-

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[1] Q: Ø; B: viśeṣaṇānaṃtarasabandha°; J, L: viśeṣaṇāntarasabandha°; D: °nirāvakīrṣayā. PsP$_L$: viśeṣaṇānantarasaṃbandha°. Stcherbatsky (1927: 150, n. 4) corrects to *viśeṣaṇāntarasambandha*; he also emends *khyad par gzhag* as found in Tib P, N and G (see PsP$_L$ 66, n. 4) to the correct reading *khyad par gzhan* (attested in D and C). [2] P: ⊗; Q: Ø; B, J, L: śirā°; D: śiloputrakalāhu° [3] P, Q: Ø; D: pratipatuḥ; J: pratikartuḥ; L: pratiparttuḥ; PsP$_L$: pratikartuḥ; Tib: rtogs pa po'i [4] P, Q: Ø; LVP: apahantīti; Tib: sel bar byed do zhes [5] Q: Ø; L: °vyatiriktaṃpṛthi° [6] Q: Ø; J: tīrthikai [7] Q: Ø; D: vyatiriktālakṣyātyupamāt; B, J: vyatiriktālakṣyā°; L: vyatiriktālakṣyātyupagamāt [8] Q: Ø; D: tadanurādhena [9] Q again available as a witness [10] P: na ce+; D: nen; J: yat; L: pren [11] P: Ø; J: aivaḥ [12] Tib: rigs pa dang 'gal ba dag (yuktiviruddhāḥ?) ⁘ yuktividhurāḥ [13] P: Ø; B: tyupagantuṃ; D: 'tyupagantuṃ; L: tyupagantaṃ [14] Q: om.; Tib: n.e. api [15] P: Ø; B, L: atyupa°; D: atyupagamaprasaṅgāḥ [16] P: Ø; B, D, J, L: puṃgalādi° [17] Tib: n.e. sva. PsP$_L$: saśarīro°. LVP (cf. PsP$_L$ 67, n. 3) finds *sa*° and *sva*° in his manuscripts. [18] P: (śi)[1]-

प्रसिद्धस्य[1] सद्भावात्[2] शिरोपादानस्य[3] च[4] राहोर्[5] उपादातुः सद्भावाद् अयुक्तम्[6] एतन् निदर्शनम्॥

§104. शरीरशिरोव्यतिरिक्तस्यार्थान्तरस्यासिद्धेस्[7] तन्मात्रस्योपलम्भात्[8] सिद्धमेव निदर्शनमिति चेत्[9]।

नैतद्[10] एवम्[11]। लौकिके[12] व्यवहार इत्थं विचाराप्रवृत्तेर्[13] अविचारतश्[14] च लौकिकपदार्थानामस्तित्वात्। यथैव[15] हि[16] रूपादिव्यतिरेकेण[17] विचार्यमाण आत्मा न[18] सम्भवति। अपि च लोकसंवृत्या J25v स्कन्धानुपादायास्यास्तित्वम्। एवं राहुशिलापुत्रकयोर्[19] अपीति नास्ति निदर्शनसिद्धिः[20]। एवं पृथिव्यादीनां यद्यपि काठिन्यादिव्यतिरिक्तं[21] विचार्यमाणं[22] लक्ष्यं नास्ति लक्ष्यव्यतिरेकेण[23] च लक्षणं[24]

+(u)+rạkạ(syo)pạ̄dạ̄tu+; B, J, L: śilāputrakasyapādātu; D: śilāputrakasyāpādātu; PsP$_{L}$: śilāputrakasy[o]pādātur [19] J: lauki ‖ kavyavarāṃga°; L: lauki | kavya°

[1] Q: °āvicāraṃprasiddhasya; B, J, L: °syā [2] L: sahāvāt [3] D: drapādānasya; J: upānasya [4] D: pa; L: va [5] L: nāhor [6] P: ạ(yu)[2]; B, J, L: ayoktam; D: amektam [7] P: ⊗; B, J, L: °vyatiritasvārthā° [8] P: Ø; B, J: °syoparaṃbhāt; L: °syāparaṃbhāt [9] P: Ø; D: ce [10] P: Ø; D: naivad [11] P: Ø; Q: eva; D: eyaṃ [12] Q: laukika; note the later *laukike vyavahāre* (PsP$_{M}$ §105 reply) as well as *laukiko vyavahāraḥ* (same reply). [13] J: vicārāpṛvṛtter [14] B: avivārataś [15] Tib: n.e. eva [16] Tib: n.e. hi [17] P: Ø; B, L: °kena; D: °keśa; J: °kana [18] D: ṇa [19] B, L: °śirā° [20] D: darśanasiddhiḥ [21] P: Ø; Q: kaṭhinya°; D: °vyaitiriktaṃ [22] P: Ø; D: °ṇa [23] B, J, L: °kena [24] J: lakṣyaṇaṃ

L20v निराश्रयम्। तथापि संवृतिर् एषेति[1] परस्परापेक्षामात्रया[2] सिद्ध्या[3] सिद्धिं व्यवस्थापयां[4] बभूवुर्[5] आचार्याः। अवश्यं[6] चैतद्[7] एवम्
B21v अभ्युपेयम्[8]। अन्यथा हि संवृतिर्[9] उपपत्त्या[10] न वियुज्येत[11]। PsP$_L$ 68
तदेयं[12] तत्त्वम् एव[13] स्यात्[14]। न संवृतिः। न चोपपत्त्या[15] विचार्यमाणानां[16] शिलापुत्रकादीनाम्[17] एवासम्भवः[18]। किं[19] तर्हि। वक्ष्यमाणया[20] युक्त्या[21] रूपवेदनादीनाम्[22] अपि नास्ति सम्भव इति तेषाम्[23] अपि संवृत्या शिलापुत्रकादिवन्[24] नास्तित्वम्[25] आस्थेयं

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[1] B, J, L: eveti; Tib: ’di ni kun rdzob tu yod ⁘ saṃvṛtir eṣā [2] B: pararasparāpekṣayātrayo; J, L: parasparāpekṣayātrayo; D: parasparāmekṣyamātrayo; PsP$_L$: parasparāpekṣayā tayoḥ; Tib: phan tshun ltos pa tsam gyis. LVP (PsP$_L$ 67, n. 7) considers Tib’s *ltos pa tsam gyis* to represent *apekṣāmātreṇa*. De Jong (1978: 35) emends to *parasparāpekṣāmātratayā*, claiming that D reads *parasparāmekṣyamātratayā*; he has, however, misread D’s °*mātrayo* as °*mātratayā*. [3] Tib: phan tshun ltos pa tsam gyis grub pa’i sgo nas ⁘ parasparāpekṣāmātrayā siddhyā [4] P: ⊗; B: °yā; J, L: vyavasthāyayāṃ [5] D: babhūpur; J: babhūvūr; L: babhūvun [6] Q: avaśya [7] Tib: n.e. ca [8] D, L: atyu° [9] L: saṃvṛti [10] L: om. upapattyā na viyujyeta | tadeyaṃ tattvam eva syāt, na saṃvṛtiḥ | [11] P: viyujyet; Q: viyujyate; B, D, J: viyujyet. Tib: de lta ma yin na kun rdzob ’thad pa dang ldan pa ma yin nam ⁘ anyathā hi saṃvṛtir upapattyā na viyujyeta [12] P: tadā; B, D, J: tadevaṃ; PsP$_L$: tad eva; Tib: des na ’di [13] B, J: evaṃ [14] J: syātan [15] D: cāpapatyā; L: cāpapattyā; Tib: n.e. ca [16] P: ⊗; L: vicāryamāśānāṃ [17] P: [1].(ā)putrạkạ̄dīnām; B, J: śirā°; L: śirāputrakādīnā≈yām [18] P: ⊗; D: avā° [19] P: (kin); D: kīṃ [20] P: ⊗; D: vakṣyamāśayā [21] P: Ø; L: yukatyā [22] L: °vedanīdīnām [23] J: taṣām [24] P: śilāputrasyevā (*ā* sandhi with following *astitvam*); B, D, J, L: śilāpūtraka iva; LVP finds *śilāputraka iva* in his mss and conjectures, on the basis of Tib’s *mchi gu la sogs pa*, *śilāputrak*[*ādivan*]. [25] P: astitvam; B, D, J, L: astitvam; LVP, reading *astitvam* in his mss, con-

स्यात्। न चैतदेवम्[1] इत्य् असद्[2] एतत्[3] ॥

§105. अथ स्यात् – किमनया सूक्ष्मेक्षिकया[4]। नैव[5] हि वयं सर्वम्[6] अमुं[7] प्रमाणप्रमेयव्यवहारं[8] सत्यमित्य् आचक्ष्महे[9]। किं तु लोकप्रसिद्धिर्[10] एषामुना न्यायेन व्यवस्थाप्यत इति।

उच्यते – वयमप्येवं ब्रूमः किम्[11] अनया सूक्ष्मेक्षिकया[12] लौकिके[13] व्यवहारे ऽवतारिकया[14]। तिष्ठतु[15] तावदेषा विपर्यासमात्रासादिता-
PsP$_L$ 69 त्मभावसत्ताका[16] संवृतिर्[17] मुमुक्षूणां[18] मोक्षावाहककुशलमूलोप-

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jectures *nāstitvam* on the basis of Tib P: de dag kyang mchi gu la sogs pa bzhin du kun rdzob tu yod pa <u>ma</u> yin pa nyid du khas blangs par 'gyur na (D, C: °yod pa yin pa nyid°).

1 Q: caivam ∵ caitad evam; Tib: n.e. etat **2** D: aṃsad **3** Q: etat | eṣā copādāyaprajñaptivyavasthā vistareṇa madhyamakāvatāre vihiteti tata eva paryanveṣyā; Tib: brten nas brtags par rnam par gzhag pa 'di yang dbu ma la 'jug pa las rgyas par bstan pas de nyid las yongs su btsal bar bya'o (cf. PsP$_L$ 68, n. 4). This extra sentence represents yet another interpolated reference to the MA. See Translation note. **4** B, J, L: śūkṣme°; D: śūkṣmekṣikamā **5** D: nanaiva **6** Q: sarva; B, J, L: sarvata **7** Q: om.; B, J, L: om.; D: anuṃ; PsP$_L$: sarvapramāṇa° (i.e., om. amum; *sarva* conjoined with the following compound); Tib: n.e. amum **8** B, J, L: apramāṇaprameyavyavahāraṃ (B, J and L's *ta* of *sarvata* followed by initial *a* are probably the results of an early misreading of the *akṣara*s *ma* and *mu* of *sarva<u>m amu</u>ṃ*) **9** B: āvakṣyahe; J: ācakṣyahe **10** D: lākapramiddhir **11** L: kiṃm **12** B: śū°; D: sūkṣametikayā; J: śūkṣmekṣikaṣā **13** Q: laukika; D: laukikaṃ(?)vya°; PsP$_L$: laukika (compounded with following word) **14** D: 'vatācitayā **15** D: tiṣṭantu **16** J: °sattā; L: °mātrāsādityatma° **17** J: savṛttir; L: saṃvṛtti **18** P: mumukṣānāṃ; B: mumūkṣūṃmāṃ; L: mumūkṣūṇāṃ

J26r चयहेतुर्[1] यावन् न[2] तत्त्वाधिगम[3] इति। भवांस्[4] त्व्[5] एनां[6] संवृति-
D11v परमार्थसत्यविभागदुर्विदग्धबुद्धितया[7] क्वचिद् उपपत्तिम्[8] अवतार्या-
न्यायतो नाशयति। सो ऽहं संवृतिसत्यव्यवस्थावैचक्षण्याल्[9] लौ-
किक[10] एव पक्षे स्थित्वा संवृत्येकदेशनिराकरणोपक्षिप्तोपपत्त्यन्तरा-
न्तरम्[11] उपपत्त्यन्तरेण[12] विनिवर्तयन्[13] लोकवृद्ध[14] इव लोकाचारात्
परिभ्रश्यमानं[15] भवन्तम्[16] एव निवर्तयामि' नो[17] तु संवृतिम्।
तस्माद्[18] यदि लौकिको[19] व्यवहारः' तदावश्यं लक्षणवल्[20] लक्ष्ये-
Q11v णापि[21] भवितव्यम्। ततश्[22] च[23] स एव दोषः[24]। अथ परमार्थः'

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[1] B, L: mokṣovāhaka°; D: mākṣā...mūlāpacamahetur; J: mokṣogahaka° [2] B: om. [3] B, J: tattvāvigama; D: tatvāvigama; L: tattvādigama [4] Q: ucyate bhavāṃs; J: bhavās [5] L: t [6] D: eṣāṃ; J: anāṃ; PsP$_L$: etāṃ; Tib: de [7] Q: saṃvṛttiṃpara°; D: °paramārtha | satyavi°; Tib: n.e. vibhāga; mi mkhas pas ⁖ durvidagdhabuddhitayā [8] D: uṣapattita [9] B: savṛti...vaicakṣyaṇyāl; D: °vaicakṣyaṇyā; J: °vaicakṣyaṇyāl; L: saṃvṛtisatyavāvasthāvaicakṣyāṇyāl [10] D: lokika [11] Em. following LVP: saṃvṛtyekadeśanirākaraṇopakṣiptopapattyantarāntaram. P: saṃvṛtyekadeśanirākaraṇopakṣiptopapatyantareṇa (= eyeskip to following compound); Q: °kṣiptopattya°; B: saṃvṛttyekadaśa°; D: saṃvṛttekadaśanirākaraṇopakṣiptāpayatyantarāntaram; J: saṃvṛttekadaśa°; L: saṃvṛttekadaśavirākaṇo°; Tib: thad pa gzhan ⁖ [u]papattyantarāntaram [12] P: see previous note [13] Q: nivarttayan [14] PsP$_L$: loka[ṃ]vṛddha, but PsP$_L$ 599: lokavṛddha. [15] Em. following LVP: paribhraśya°; P: °bhrasāmānaṃ; Q: paribhrasya°; B, J, L: paribhrasya°; D: parigrasya° [16] B, J, L: bhavatum; D: tum [17] D: nā [18] D: tasyad [19] D: lokikā [20] D: lakṣava [21] B, J, L: lakṣaṇāpi; D: lakṣyaṇāpi [22] D: tabhaś [23] Tib: n.e. ca [24] D: dāṣaṭ

तदा लक्ष्याभावाल्[1] लक्षणद्वयम्[2] अपि[3] नास्तीति कुतः[4] प्रमाण-
द्वयम्॥ L21r

§106. अथ[5] – शब्दानाम् एवं[6] क्रियाकारकसम्बन्धपूर्विका[7] व्युत्पत्तिर्[8] नाङ्गीक्रियते[9]।

तदिदम् अतिकष्टम्[10]। तैर् एव[11] क्रियाकारकसम्बन्धप्रवृत्तैः[12] शब्दैर् B22r
भवान्[13] व्यवहरति शब्दार्थं[14] क्रियाकरणादिकं[15] च नेच्छतीति। अहो बतेच्छामात्रप्रतिबद्धप्रवृत्तिता[16] भवतः[17]॥

§107. यदा चैवं[18] प्रमेयद्वयमव्यवस्थितम्' तदा सामान्यलक्षणाविषयत्वेनागमादेर्[19] नाप्रमाणान्तरत्वम्[20]॥

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[1] D: °vā [2] P: lakṣaṇadvayasya (sandhi with following *api*; see next note); D: lakṣaṇadvarām [3] P: api utpattir. P's variant reading *lakṣaṇadvayasyāpi utpattir* would seem to be the result of interference; the arising of *lakṣaṇa*s has not been part of the discussion. Tib: mtshan nyid gnyis kyang med pas ⁘ lakṣaṇadvayam api nāstīti [4] D: kuṭaḥ [5] D: athaṃ [6] Q: eva [7] B: °sabandha°; J: kriyākarakasabandhapūvikā; L: kriyākārakasabapūrvikā [8] D: °tti [9] J: °krīyate [10] Q: iti | kaṣṭaṃ; D: atikathaṃ; Tib: shin tu dka' ⁘ atikaṣṭam [11] D: aca [12] B, L: °sabandha° [13] P: bhāvan [14] B, D, J, L: °rtha [15] L: kriyāṃkara° [16] B, J, L: °pravṛttito; D: catechāyātrapratibaddhapravṛttitā; PsP$_{L}$: °pravṛttito. Stcherbatsky (1927: 156, n. 1) and de Jong (1978: 35) also emend to *pravṛttitā*. [17] D: bhavataḥ | pravṛttitā bhavataḥ [18] J: caiva; Tib: n.e. ca [19] Em.: sāmānyalakṣaṇāviṣayatvenāgamāder. P: sāmānyalakṣaṇaviṣaya°; Q: sāmānyalakṣaṇaviṣayatvenāgader; B, J, L: sāmānyalakṣaṇaviṣayatvenāgamādī; D: sāmānyalakṣaṇaviṣaya°. Tib: lung la sogs pa rang dang spyi'i mtshan nyid kyi yul can ma yin pa nyid kyi sgo nas. Em. by LVP: [sva]sāmānyalakṣaṇāviṣayatvenāgamādīnāṃ (final superscript *r* of °*āgamāder* has been read in the later mss as an *anusvāra* and has thus been interpreted as

P13r §108. किं च घटः प्रत्यक्ष इत्येवमादिकस्य लौकिकव्यवहारस्यासङ्ग्रहाद्[1] अनार्यव्यवहाराभ्युपगमाच्[2] चाव्यापिता लक्षणस्येति[3] न युक्तम्[4] एतत्॥ PsP$_L$ 70

J26v §109. अथ स्यात् – घटोपादाननीलादयः[5] प्रत्यक्षाः प्रत्यक्षप्रमाणपरिच्छेद्यत्वात्[6]। ततश्[7] च[8] यथैव[9] कारणे कार्योपचारं[10] कृत्वा[11] बुद्धानां[12] सुख[13] उत्पाद[14] इति व्यपदिश्यते। एवं प्रत्यक्षनीलादिनिमित्तको[15] ऽपि घटः[16] कार्ये[17] कारणोपचारं[18] कृत्वा प्रत्यक्ष इति व्यपदिश्यते[19]॥

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belonging to the *akṣara nā* of the next word). LVP conjectures [*sva*]*sāmānya*° on the basis of Tib's *rang dang spyi'i*. See Translation note. [20] L: °tve; PsP$_L$: pramāṇāntaratvaṃ; Tib: tshad ma gzhan nyid ma yin pa ma yin. LVP (PsP$_L$ 69, n. 3) notes the discrepancy between his text and Tib. See previous note.

[1] D: lokīkavyavahārasyāsaṃgrahārasyāsaṃgrahād [2] Em. following LVP: anārya°. P, Q: ārya°; B, L: āryavyavahārātyagamāc; D: yayaṃvyavahāratyugamā; J: āryavyavahārābhyagamāc; Tib: 'phag pa ma yin pa'i [3] B, J, L: lakṣaṇasveti [4] D: muktam [5] P: gaṭopādānaṃ nīlādayaḥ; B, J, L: ghaṭopādānaṃ nī°; D: ghaṭopādānaṃ nīlodayaḥ [6] P: °paricchedātvāt [7] D: tataśa [8] D: om.; Tib: n.e. ca [9] Q: yathaiva sopacāras tathā ca; B: yathai; D: yathiva; Tib: n.e. iva and n.e. (Q's) sopacāras tathā ca [10] D: kāryāpacāraṃ [11] D: om. [12] D: om. [13] P: sukham. P attests *asukha* and *sukha* in the instances that follow. [14] B, J, L: utpādaya [15] B, J, L: pratyakṣanītvādi°; D: °nīlādigimittakā [16] B, J, L: ghaṭāḥ; D: ghaṭāṭāḥ; [17] P: kāraṇe; B, D, J, L: kārya; Tib: 'bras bu la [18] P: kāryopacāraṃ. This and the previous variant in P obviously represent two more cases of deliberate change. [19] B, J, L: vyavadiśyate; D: vyapadiśyate, then repeats from previous *evaṃ* to *vyapadiśyate*

नैवंविधे विषय उपचारो युक्तः[1]। उत्पादो[2] हि लोके सुखव्यतिरेकेणोपलब्धः। स च[3] संस्कृतलक्षणस्वभावत्वादनेकदुष्करशतहेतुत्वाद्[4] असुख एव। स सुख[5] इति व्यपदिश्यमानो[6] ऽसम्बद्ध एवेत्य्[7] एवंविधे[8] विषये युक्त उपचारः॥ घटः[9] प्रत्यक्ष इत्य्[10] अत्र तु न हि घटो नाम यो[11] ऽप्रत्यक्षः पृथगुपलब्धो[12] यस्योपचारात्[13] प्रत्यक्षत्वं स्यात्॥

§110. नीलादिव्यतिरिक्तस्य घटस्याभावाद् औपचारिकं[14] प्रत्यक्षत्वमिति चेत्[15]।

एवम् अपि[16] सुतरामुपचारो[17] न युक्त उपचर्यमाणस्याश्रयस्याभावात्[18]। न हि खरविषाणे[19] तैक्ष्ण्यम्[20] उपचर्यते॥

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[1] D: mukta [2] B, J, L: utpādā [3] D: va [4] PsP Tib: ’dus byas kyi mtshan nyid kyi rang bzhin yin pa’i phyir dang dka’ ba brgya phrag du ma’i rgyu can yin pa’i phyir ∴ saṃskṛtalakṣaṇasvabhāvatvād anekaduṣkaraśatahetutvāt; see Translation note. [5] D: sukha eva samukha [6] Q: vyavadiśyamāno [7] D: evaty [8] B: aivaṃvidher; D: evavidhe; J: aivaṃvidhe; PsP_{L}: evaṃviṣaye for evaṃvidhe viṣaye [9] B, D, J, L: ghaṭāḥ [10] D: itity [11] A-N: kaścid yo; Tib: n.e. kaścit, n.e. yaḥ (*gang zhig* reflects *yasya*); PsP_{L}: kaścid yo. I assume that *kaścit* is an idiomatic later addition. Tib (for the sentence): bum pa mngon sum zhes bya ba ’dir ni gang zhig btags nas mngon sum nyid du ’gyur ba bum pa zhes bya ba mngon sum ma yin pa logs shig tu dmigs pa yang ma yin no [12] B, J: °dhā; D: °dhāṃ; L: upabdhā [13] D: yasyāvacārāt va; J, L: yasyāpacārāt [14] L: aupacarikaṃ [15] D: cat; L: cod [16] D: ayi [17] D: °rā [18] D: upacayaṃmāṇenasyā° [19] D: kharaviṣvāṇe; PsP_{L}: kharaviṣāna (compounded with *taikṣṇyam*); Tib: bong bu’i rwa la [20] B: tairvakṣvam; D: taikṣam; J: taircakṣvam; L: tairvekṣvam

L21v §111. अपि च लोकव्यवहाराङ्गभूतो[1] घतः। यदि[2] नीलादिव्यतिरिक्तो[3] नास्तीति कृत्वा[4] तस्यौपचारिकं[5] प्रत्यक्षत्वं[6] परिकल्प्यते[7]।
B22v नन्व्[8] एवं सति पृथिव्यादिव्यतिरेकेण[9] नीलादिकम्[10] अपि नास्तीति नीलादेर्[11] अप्य्[12] औपचारिकं[13] प्रत्यक्षत्वं कल्प्यताम्[14] ॥

यथोक्तम् – PsP$_{L}$ 71

J27r **रूपादिव्यतिरेकेण[15] यथा कुम्भो[16] न विद्यते।**
वाय्वादिव्यतिरेकेण[17] तथा रूपं न विद्यते॥

इति। तस्माद्[18] एवमादिकस्य[19] लोकव्यवहारस्य[20] लक्षणेनासङ्ग्रहाद्[21] अव्यापितैव[22] लक्षणस्येति[23]। तत्त्वविदपेक्षया[24] हि प्रत्यक्षत्वं[25] घटादीनां[26] नीलादीनां च नेष्यते[27]। लोकसंवृत्या त्व् अभ्युपगन्तव्यम्[28] एव प्रत्यक्षत्वं[29] घटादीनाम्॥

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[1] D: lākalpyatāṃvyavahārāṅbhūto [2] J: yati [3] D: nīlo [4] Tib: phyir ⁖ iti kṛtvā [5] P: tasyopa°; D: °cārīkaṃ [6] D: pratyakakṣatvaṃ; L: patyakṣatvaṃ [7] D: parīkelpyate [8] J, L: natv; Tib: n.e. nanu [9] B: °vyatiriktena; D: °vyatirakeśa; J: °vyatirekena; L: pṛthīvyādivyatirekena [10] D: nīlādīkem [11] B, L: nīlādeścar [12] P: aṣy; B, J, L: asy; D: as; PsP$_{L}$: asy (compounded with following word); Tib: yang [13] P: aucārikaṃ; D: aupacāritaṃ; J: opacārikaṃ [14] Q: parikalpyatāṃ; B, J, L: kalpatāṃ [15] B, J, L: °kena [16] B, D, L: kuṃbhā; J: kumbhā [17] B: °kena; D: °vyatirakeśa [18] J: tasyād [19] D: evatādikasya [20] Q: °vyavahārarasya [21] D: °lakśaṇenāśaṃgrahād [22] B: apyāpitaiva; D: avyāpitai; L: avyāyitaiva [23] D: lakṣaṇaṃsyopi; J, L: lakṣaṇaṃsyeti [24] D: °vidayekṣamā [25] B, J, L: pratyakṣaṃ; D: pratyakaṃ [26] D: ghaṭīnāṃ [27] L: naṣyate [28] D: atyupaśabdavyam; L: apagantavyam [29] D: pratyakṣaṇaṃtvaṃ

§112. अपि[1] चापरोक्षार्थवाचित्वात्[2] प्रत्यक्षशब्दस्याक्षाभिमुखो[3] D12r ऽर्थः[4] प्रत्यक्षः[5]। प्रतिगतमक्षम् अस्मिन्न्[6] इति[7] कृत्वा[8] घटनीला- PsP$_L$ 72 दीनाम्[9] अपरोक्षाणां[10] प्रत्यक्षत्वं सिद्धं भवति। तत्परिच्छेदकस्य Q12r ज्ञानस्य[11] तृणतुषाग्निवत्[12] प्रत्यक्षकारणत्वात् प्रत्यक्षत्वं व्यपदिश्यते।

§113. यस् त्व्[13] अक्षमक्षं प्रति वर्तत[14] इति प्रत्यक्षशब्दं[15] व्युत्पादयति[16] तस्य ज्ञानस्येन्द्रियाविषयत्वाद्[17] विषयविषयित्वाच्[18] च न

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1 Antecedent to the present sentence which commences with *api*, all of the mss but P (= Q, B, D, J, L) present: yathoktaṃ śatake[1] sarva eva ghaṭo ’dṛṣṭo[2] rūpe[3] dṛṣṭe[4] hi[5] jāyate | brūyāt[6] kas[7] tattvavin[8] nāma ghaṭaḥ pratyakṣa ity api ‖ etenaiva[9] vicāreṇa sugandhi madhuraṃ mṛdu | pratiṣedhayitavyāni[10] sarvāṇy uttamabuddhineti[11] ‖ (= CŚ XIII.1 and 2). [1]B, J, L: śakate; D: śateke; [2]Q: dṛṣṭo; B, D, L: dṛṣṭo; J: dṛṣṭā ; [3]D, J: rūpa; [4]D: dṛṣṭo; [5]Q: na; D: sa; [6]D: rumāt; [7]J, L: ka ; [8]B: yacin; D: tavi; J, L: tasyacin; [9]D: etanaiva; [10]D: pratiṣedhamitavyāṇi; [11]Q: uttaramabu°; B: umabu°; L: °na (*daṇḍa*s vary). PsP Tib attests a translation for the introduction and the two verses, and closes with *zhes bshad do* ‖. PsP$_L$ includes the Skt text. See Translation note. 2 D: kāpaṣenokṣārtha° 3 P: pratyakṣaśabdasyākṣ(ā)bhi(mu)[1]; B, J: pratyakṣaśabdasya sākṣād abhimukho; D: pratyakṣaṇaśabdasākṣād abhimukho; L: pratyekṣaśabdasya sākṣād abhimukho; PsP$_L$: pratyakṣaśabdasya sākṣād abhimukho; Tib: mngon sum gyi sgra ... dbang po mngon du phyogs pa’i 4 P: [1](r).(ḥ); D: ’rtha 5 P: om. 6 L: asmiṃnn 7 J: idhiṃ; L: ipi 8 P: [1](tvā); L: kṛtā 9 Q: ghaṭadīnām 10 P: Ø; D: aparākṣāṇā; J, L: avarokṣāṇāṃ 11 D: om. 12 J: bhṛṇatu° 13 Tib: n.e. tu 14 J: pravarttata; Tib: dbang po dang dbang po so so la ’jug pa<u>s</u> zhes bya bas 15 D: pratyakṣaṇaśabdaṃ 16 P: the *akṣara da* has been erased; D: vyat° 17 B, J, L: °viṣayatvā; D: °viṣayitvā; PsP$_L$: jñānasyendriyāviṣayatvā[d]; Tib: shes pa ni dbang po’i yul can ma yin pa’i phyir 18 B, D, J, L: c; conj. by LVP: [viṣayaviṣayatvā]c; Tib: yul gyi yul can yin pa’i phyir

युक्ता व्युत्पत्तिः। प्रतिविषयं तु स्यात् प्रत्यर्थमिति वा[1] ॥

§114. अथ स्यात् – यथोभयाधीनायाम् अपि[2] विज्ञानप्रवृत्ताव्[3]
J27v आश्रयस्य पटुमन्दतानुविधानाद्[4] विज्ञानानां तद्विकारविकारित्वाद्[5]
आश्रयेणैव[6] व्यपदेशो[7] भवति चक्षुर्विज्ञानम्[8] इति। एवं यद्य्[9] अप्य्
L22r अर्थम्[10] अर्थं[11] प्रति वर्तते तथाप्यक्षमक्षमाश्रित्य वर्तमानं विज्ञानम्
B23r आश्रयेण[12] व्यपदेशात्[13] प्रत्यक्षमिति[14] भविष्यति। दृष्टो[15] ह्यसाधार-
णेन कारणेन[16] व्यपदेशो भेरीशब्दो यवाङ्कुर इति।

नैतत्[17] पूर्वेण[18] तुल्यम्। तत्र हि विषयेण[19] विज्ञाने[20] व्यपदिश्यमाने
P13v रूपविज्ञानम्[21] इत्य् एवमादिना[22] विज्ञानषट्कस्य[23] भेदो नोपदर्शितः

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[1] Tib: yul so so ba ’am don so so ba nyid ces bya bar ni mi ’gyur ro ⁘ prativiṣayaṃ tu syāt pratyartham iti vā. As LVP (PsP$_{L}$ 72, n. 3) remarks, the negation is difficult to explain. One could conjecture that at least one of the PsP mss used by the translators contained a dittography of *tu* (written as either *tu* or *ta*), and that the second *akṣara* was read or interpreted as *na*. If the negation *mi* goes back to Pa tshab, did he intend *mi ’gyur cig*? [2] P: Ø; D: āpi [3] P: Ø; B, J: °pravṛttov; D: civijñāna°; L: °pravṛttoc [4] Q: °mandatāty(?)anu°; B, J, L: °vidhānā [5] B, J, L: °vikārisvād; Tib: rnam par shes pa rnams rten gsal ba dang zhan pa’i rjes su byed pa’i phyir dang | de dag ’gyur na ’gyur ba’i phyir | (separates the two ablative constructions with *dang*). PsP Skt is supported by the wording of AKBh ad AK I.45ab. See Translation note. [6] B, J, L: °naiva [7] D: vyapadr(?)śo [8] J, L: cakṣuvi° [9] D: pady [10] D: artha [11] D: om.; L: artha [12] B, J, L: āśrayasya [13] P: (vy)ạpade[2]; D: °deśātu [14] Tib: nyid ⁘ iti [15] P: Ø; D: dṛṣṭā [16] P: Ø; B, D, J, L: om. kāraṇena; PsP$_{L}$: om. kāraṇena; Tib: thun mong ma yin pa’i rgyus [17] P: Ø; B: caitaṃ; J, L: naitaṃ [18] P: ⊗; D: pūrvaṇa [19] B: °na; J, L: °na; J and L then repeat tulyaṃ tatra hi viṣayena [20] P: ⊗; B, D, J, L:

PsP$_{\text{L}}$ 73 स्याद् मनोविज्ञानस्य चक्षुरादिविज्ञानैः सहैकविषयप्रवृत्तत्वात्[1]। तथा[2] हि नीलादिविज्ञानषट्के[3] विज्ञानम्[4] इत्युक्ते साकाङ्क्ष एव प्रत्ययो[5] जायते – किमेतद् रूपीन्द्रियजं[6] विज्ञानम्[7] आहोस्विन्[8] मानसमिति। आश्रयेण[9] तु व्यपदेशे मनोविज्ञानस्य[10] चक्षुरादिविज्ञानविषयप्रवृत्तिसम्भवे[11] ऽपि परस्परभेदः सिद्धो भवति। इह तु प्रमाणलक्षणविवक्षया[12] कल्पनापोढमात्रस्य[13] प्रत्यक्षत्वाभ्युपगमे[14] सति विकल्पकाद्[15] एव[16] तद्विशेषस्याभिमतत्वाद्[17] असाधारणकारणेन व्यपदेशे सति न किञ्चित्[18] प्रयोजनम् उपलक्ष्यते[19]। प्रमेयपरतन्त्रायां[20] च[21]

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vijñāna **21** P: Ø; B: rūpavijñāne vyapadiśyamāne rūpavijñānam; J, L: rūpavijñāne pyapadiśyamāne rūpavijñānam **22** P: Ø; D: ava° **23** P: Ø; B, D, J, L: °ṣaṭkāsya

1 Q: °viṣayaṃpra° **2** B, D, J, L: tadā **3** Em. following LVP and Tib: nīlādivijñānaṣaṭke. P: nīlādiviṣayaṣaṭka; Q: nīlādivijñānaṃ ṣaṭkavikalpa; B, D: nīlādiviṣayaṣaṭkā; J: nīlāhiviṣayaṣaṭkā; L: nītvādiviṣayaṣaṭkā; Tib: sngon po la sogs pa'i rnam par shes pa drug la **4** P: Ø; Q: jñānam **5** P: Ø; B, J, L: pratyayāj; D: pratyayā; PsP$_{\text{L}}$: pratyayāj; em. by de Jong (1978: 35): pratyayo; Tib: shes pa re ba dang bcas pa nyid du 'gyur la **6** P: Ø; Q: rūpendriyajaṃ **7** P: Ø; D: vijñānaṃm **8** P: Ø; B, D, J, L: āhosvita **9** D: āśrayeśa; J: °na **10** B, D, J: manovijñānacakṣurādi°, i.e., construed as part of following compound; PsP$_{\text{L}}$: manovijñānacakṣurādi°; Tib: yid kyi (rnam par shes pa mig la sogs pa'i rnam par shes pa'i yul la 'jug pa yin yang). LVP does not emend his text but remarks (PsP$_{\text{L}}$ 73, n. 4), "Le sens est certain *manovijñānasya* ... °*viṣaye* ... ." **11** L: °sabhave **12** B, J, L: °vicakṣayā **13** B, L: kalpanāpoṭa°; D: kalpanāyāṭamātrasya; J: kal(?)panāpoṭa° **14** D: °tvātyupagame; L: °tvātyupagase **15** P: savikalpakād (saṃvikalpakād?) **16** P: iva; Tib: n.e. eva **17** J: tadviśeṣatvābhimatatvād; PsP$_{\text{L}}$: tadviśeṣatvābhimatatvād **18** D: kiṅcata **19** P: [2](l)ạ[2]; D: ugalakṣyate; J: upalekṣyate; L: upatakṣyate **20** Q: °paratantāyāñ; L: °paratantāyāṃ **21** D: va; Tib: n.e. ca

J28r प्रमाणसङ्ख्याप्रवृत्तौ[1] प्रमेयाकारानुकारितामात्रतया[2] च समासादितात्मभावसत्ताकयोः[3] प्रमाणयोः स्वरूपस्य व्यवस्थापनान्[4] नेन्द्रियेण[5] व्यपदेशः[6] किञ्चिद् उपकरोतीति[7] सर्वथा विषयेणैव[8] व्यपदेशो न्याय्यः[9] ॥

§115. लोके[10] प्रत्यक्षशब्दस्य[11] प्रसिद्धत्वाद् विवक्षिते[12] ऽर्थे[13] प्रत्यर्थमिति चाप्रसिद्धत्वाद्[14] आश्रयेणैव[15] व्युत्पत्तिर् आश्रीयत[16] इति PsP$_L$ 74 चेत्।

उच्यते – अस्त्ययं प्रत्यक्षशब्दो[17] लोकप्रसिद्धः[18]। स तु यथा लोके तथास्माभिर्[19] उच्यत एव[20]। यथास्थितलौकिकपदार्थतिरस्कारेण[21]

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[1] B: pramāsaṃkhyā° [2] Q: prameyākānukāritā°; L: °mātratvātayā [3] B, J, L: samāhāditā°; D: samāsātaddhitātmahāvasattākayāḥ [4] B, D, J, L: °nā [5] J, L: °yena [6] D: vyapadeśeḥ [7] Q: uparotīti; D: upakarīgīti [8] D: piṣayoṇaiva; Tib: n.e. eva [9] Q: nāyyaḥ; D: tyāyyaḥ [10] B, D, J, L: āloke [11] D: pratyakṣaṇaśabdasya [12] D: vicakṣitai; J: vivakṣate [13] B, J, L: ’rtha [14] B, L: pratyakṣaśabdasyaprasiddhatvād; D: pratyakṣaśabdasyāpratiddhatvād; J: pratyaśabdasyapra°; PsP$_L$: pratyarthaśabdasy[ā]prasiddhatvād; Tib: dang don so so zhes bya ba’i sgra ma grags pa’i phyir. *pratyakṣaśabdasyaprasiddhatvād* as found in B, D (D with °*āpra*°), J and L appears to be the result of an eyeskip back to the first compound of the sentence. LVP’s solution is unacceptable because the content of the first ablative construction is hardly a reason for the content of the second. [15] J, L: āśrayenaiva [16] J: āśriṣata [17] D: pratyakaṇabdo [18] PsP$_L$: loke prasiddhaḥ [19] D: tasmābhir [20] Q: eveti; Tib: n.e. iti [21] Q: °padārthariraskāreṇa D: tathā°; L: °laukikadāparthatiraskāreṇa

तु तद्व्युत्पादे[1] क्रियमाणे प्रसिद्धशब्दतिरस्कारो[2] ऽपि[3] स्यात्। ततश् B23v L22v
च[4] प्रत्यर्थम्[5] इत्य् एव[6] स्यात्॥

§116. एकस्य च[7] चक्षुर्विज्ञानस्यैकेन्द्रियक्षणाश्रयस्य[8] प्रत्यक्षत्वं[9] न स्याद् वीप्सार्थाभावात्[10]। एकैकस्य च[11] प्रत्यक्षत्वाभावे[12] बहूनाम्[13] अपि न स्यात्॥

§117. कल्पनापोढस्यैव[14] च[15] ज्ञानस्य प्रत्यक्षत्वाभ्युपगमात्[16] तेन[17] च लोकस्य[18] संव्यवहाराभावाद् लौकिकस्य च प्रमाणप्रमेय-व्यवहारस्य[19] व्याख्यातुमिष्टत्वाद् व्यर्थैव[20] प्रत्यक्षप्रमाणकल्पना सञ्जायते॥

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[1] D: tadvyatpāde [2] Q: °tiraskāre (°*ro* has been changed to °*re*); B, J, L: prasiddheśabdatiraskāra; PsP_L: prasiddhaśabdatiraskāraḥ (see next note); Tib: rab tu grags pa'i sgra yang spong bar 'gyur ro [3] B, J, L: prasiddha; PsP_L: prasiddhaḥ; Tib: yang [4] Tib: n.e. ca [5] Em. by LVP: pratyakṣam; Tib: mngon sum [6] Conj. by LVP: evaṃ [na]; Tib: de ltar mi 'gyur. LVP (PsP_L 74, n. 2) notes that his mss read *evaṃ*, but Cambridge (my ms L) attests *eva*. The *anusvāra* must have accidentally entered the later tradition given that Calcutta and Paris are copied from exemplars that relied on my J. [7] Q: om.; D: om. [8] P: cakṣurvijñānasyaikaindriya°; J, L: cakṣuvi° [9] D: prabhākṣatvaṃ [10] B, J, L: vīsāthābhāvāt [11] J: ce [12] L: °bhāva [13] L: cahūnām [14] B, D, J, L: kalpanāpoṭa° [15] D: vava; Tib: n.e. ca [16] D: °tvātyupa° [17] Tib: des kyang ⁘ tena [18] D: lokasyai [19] Em. following LVP: pramāṇaprameyavyavahārasya. P, Q: pramāṇaprameyasya; B, D, J, L: pramāṇaprameyasya; Tib: 'jig rten pa'i tshad ma dang gzhal bya'i tha snyad. The loss of *vyavahāra* could be explained as owing to an eyeskip from *vya* to *sya*. [20] D: vārthaiva; J: vyathaiva; L: vyartheva

§118. चक्षुर्विज्ञानसमङ्गी[1] नीलं जानाति नो तु नीलमिति चागमस्य[2]
Q12v प्रत्यक्षलक्षणाभिधानार्थस्याप्रस्तुतत्वात् पञ्चानामिन्द्रियविज्ञानानां[3] PsP$_L$ 75
J28v जडत्वप्रतिपादकत्वाच्[4] च नागमादपि कल्पनापोढस्यैव[5] विज्ञानस्य
प्रत्यक्षत्वमिति न युक्तमेतत्॥

§119. तस्माल्[6] लोके यदि लक्ष्यं[7] यदि[8] वा लक्षणं[9] स्वसामान्य-
D12v लक्षणं[10] वा सर्वमेव साक्षादुपलभ्यमानत्वादपरोक्षम्। अतः प्रत्यक्षं[11]
व्यवस्थाप्यते तद्विषयेण[12] ज्ञानेन सह। द्विचन्द्रादीनां[13] त्वतैमिरिक-

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[1] B, J, L: cakṣuvijñānasaṅgī; conj. by LVP: °vijñānasa[ma]ṅgī [2] L: vāgamasya [3] J: °nā [4] D: jatutva°; J: jatra° [5] B, J: °poṭasyaiva; D: kalpanāyāṭasthaiva; L: °pāṭasyaiva [6] D: tasmā [7] Q: vā pratyakṣyaṃ (an erased but still visible *pa* before *kṣyaṃ* has a *kākapada* beside it, indicating that the *pratya* in the upper margin is to be inserted in its place); B: lakṣyed; D: lakṣyaṃ yadi lakṣyaṃ; L: lakṣyad [8] L: di [9] Q: svalakṣaṇaṃ; B, J, L: lakṣyaṇaṃ; em. by LVP: svalakṣaṇaṃ (LVP [PsP$_L$ 75, n. 1] notes that his mss read as P: lakṣaṇaṃ svasāmānyalakṣaṇaṃ vā); Tib: rang gi mtshan nyid. Ms Q and Tib's reading (Tib's reading obviously influenced by a ms in Q's line) appears to be a simplified one, probably altered because the mention of both *lakṣaṇa* and *svasāmānyalakṣaṇa* seemed redundant. Represented here, however, is Candrakīrti's model that focuses on the *lakṣya-lakṣaṇa* pair, but also allows for a division of the latter into *svalakṣaṇa* (e.g., the heat of fire) and *sāmānyalakṣaṇa* (e.g., impermanence). Candrakīrti is merely listing the possible alternatives. *LṬ's author's exemplar seems to have read as Q (unless we interpret his *tac ca svalakṣaṇaṃ | sāmānyalakṣaṇam vā* as his explanation of the compound *svasāmānyalakṣaṇam)*: <<*lakṣam* (read: *lakṣyam*) *iti* |>> (= marginal insertion) *prameyaṃ tac ca svalakṣaṇaṃ | sāmānyalakṣaṇam vā* | (cf. Yonezawa 2004: 125, 148 [fol. 3a3]). [10] Q: sāmānyalakṣaṇaṃ; em. by LVP: sāmānyalakṣaṇaṃ; Tib: spyi'i mtshan nyid. See previous note. [11] B: pratyakṣa [12] J: °na [13] B: dvicandrāsanāṃ

ज्ञानापेक्षयाप्रत्यक्षत्वम्[1] । तैमिरिकाद्यपेक्षया[2] तु प्रत्यक्षत्वम्[3] एव[4] ॥

§120. परोक्षविषयं[5] तु ज्ञानं साध्याव्यभिचारिलिङ्गोत्पन्नम्[6] अनुमानम्॥

§121. साक्षाद्[7] अतीन्द्रियार्थविदाम्[8] आप्तानां[9] यद् वचनं स आगमः॥

§122. सादृश्यादननुभूतार्थाधिगम[10] उपमानं गौरिव गवय इति यथा॥

§123. तदेवं प्रमाणचतुष्टयाल्[11] लोकस्यार्थाधिगमो व्यवस्थाप्यते॥

तानि[12] च परस्परापेक्षया सिध्यन्ति[13]। तस्माल्[14] लौकिकम्[15] B24r
एवास्तु[16] यथादृष्टमित्यलं प्रसङ्गेन । प्रस्तुतम्[17] एव व्याख्या- L23r P14r

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[1] B, J, L: °jñānopekṣayā°; D: amaimirikajñānāpakṣamā° [2] D: °pekṣamā [3] P: pratyatvam [4] P: evā; D: evā [5] Q: paropakṣavi° [6] Q: svasādhyāvyabhi°; D: sādhyāvyahi° [7] Q: śākṣad [8] P: atīndriyārthavivādām; B: atindriyā°; D: °yārthanidām [9] Q: āṣṭānāṃ [10] D: °gamaṃ [11] D: prayāṇa° [12] L: vāni [13] Q: sidhyanti |, followed by (in lower margin, marked for insertion): satsu pramāṇeṣu prameyārthāḥ satsu prameyeṣu pramāṇāni | no tu khalu svāṅgavikī (read: svābhāvikī) pramāṇaprameyayoḥ siddhir iti; B, D, J, L: attest (with minor variants) the two sentences and also include the word *artheṣu* after *prameyeṣu*; PsP_{L}: includes the two sentences and ms L's *artheṣu*; PsP Tib: tshad ma dag yod na gzhal bya'i don dag tu 'gyur la | gzhal bya'i don dag yod na tshad ma dag tu 'gyur gyi | tshad ma dang gzhal bya gnyis ngo bo nyid kyis grub pa ni yod pa ma yin no ||. See Translation note. [14] D: tasmā [15] P: laukikakṣam [16] D: evāstar [17] Q: prakṛtam; B, J, L: praṣṭutam; D: prastatam

स्यामः[1] ॥ PsP$_L$ 76

§124. अत्राहुः स्वयूथ्याः – यदिदमुक्तं न स्वत उत्पद्यन्ते[2] भावा
इति तद् युक्तं स्वत उत्पत्तिवैयर्थ्यात्[3]। यच्[4] चोक्तं[5] न द्वाभ्याम्[6]
इति तदपि युक्तम्[7] एकांशहानेः[8]। अहेतुपक्षस्[9] त्व् एकान्तनिकृष्ट[10]
J29r इति तत्प्रतिषेधो[11] ऽपि युक्तः। यत् तु खल्विदमुच्यते नापि परत
इति तद् अयुक्तं[12] यस्मात् परभूता एव भगवता भावानाम्[13] उत्पाद-
का निर्दिष्टाः[14] ॥

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[1] D: vyākhyāsumaḥ. After *vyākhyāsyāmaḥ*, all the mss present the sentence *laukika eva darśane sthitvā buddhānāṃ bhagavatāṃ dharmadeśanā*, which does not appear in PsP Tib and makes little sense here. After the sentence, Ms P continues on with an introduction to a quotation and then the quotation itself (ms Q attests neither): *et upamābhi nidarśana vakṣye kin tu na teṣa samo iha kaścit* | *paṇḍitavijñajanā* (leaf breaks off; text continues on the next line with:) *natimiraghnasya jñānalokasya te mane na ravir viṣaye bhūmiṃ khadyotīm api vindatītyādi* |. None of this text appears in PsP Tib. *LṬ: *etat*[*] *upamayābhidarśitaṃ teṣāṃ buddhānāṃ samo na kaścid asti yo jānāti* | (cf. Yonezawa 2004: 125, 148 [fol. 3a3]). See Translation note. [2] L: tyadyante [3] P: utpattivaiy (leaf breaks off); B, J, L: °vaiyarthāt; D: utpativaiyathāt [4] P: Ø; D: yav [5] P: Ø; Q: yathoktan for yac coktaṃ; D: roktaṃ [6] P: Ø; L: dvātyām [7] P: Ø; D: muktaṃm [8] P: Ø; Q: ekāṅśavihāneḥ; B, J, L: ekāṃśahāveḥ; D: ekāṃśahāmeḥ; conj. by LVP: ekāṃśa[vaikalyāt]; em. by de Jong: ekāṃśahāneḥ; Tib: ma tshang ba [9] P: Ø; Q: ahetukapakṣas; J: °pakṣa [10] P: Ø; B, J, L: ekāṃtenikṛṣṭa [11] P: Ø; B: tpratiṣedho [12] B, J, L: ayukta [13] B, J, L: nām; conj. by LVP: [bhāvā]nām [14] D: nirdiṣṭiḥ

चत्वारः प्रत्यया हेतुर्[1] आरम्बणम्[2] अनन्तरम्।
PsP$_{L}$ 77 **तथैवाधिपतेयं[3] च[4] प्रत्ययो नास्ति पञ्चमः॥** [MMK I.2]

तत्र निर्वर्तको[5] हेतुरिति लक्षणाद् यो[6] हि यस्य निर्वर्तको[7] बीजभावेनावस्थितः[8]ˈ स[9] तस्य हेतुप्रत्ययः। उत्पद्यमानो[10] धर्मो[11] येनारम्बणेनोत्पद्यते[12]ˈ स तस्यारम्बणप्रत्ययः[13]। कारणस्यानन्तरो[14] निरोधः[15] कार्यस्योत्पत्तिप्रत्ययः[16]ˈ तद्यथा बीजस्यानन्तरो[17] निरोधो[18] ऽङ्कुरस्योत्पादप्रत्ययः[19]। यस्मिन् सति यद् भवति[20] तत्

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[1] B, J, L: hetuc. PsP$_{L}$ reads *hetuś cālambanam*, but none of LVP's mss attest *hetuś cā*°; all present the simpler erroneous reading – the result of *r* read as *c* – *hetuc ārambanam*. [2] B, J, L: ārambanam; PsP$_{L}$: cālambanam. De Jong (1978: 35) suggests reading *ārambaṇam* on the basis of D, stating that D "has everywhere *ārambaṇa* instead of *ālambana* (77.2, 83.14, 84.1 etc.) and *ārambaṇaka* instead of *ālambanaka* (85.5)." [3] D: tathivodhipatayaṃ [4] J: om. [5] Q: nivarttako; B, D, J: nivarttako; L: mivarhako [6] P: Ø; D: yā [7] Em. following LVP: nirvartako. P: Ø; Q: nivarttako; B, J, L: vivarttako; D: nivarttako [8] Em. following LVP: °bhāvenāvasthitaḥ. P: Ø; Q: °sthi; B, J, L: °bhāvenovāsthitaḥ; D: °bhāvenāvesthitaḥ [9] Q: om. (eyeskip from *ta* of °*sthitaḥ* to *ta* of *tasya*) [10] P: Ø; L: °ṇo [11] P: Ø; B, D, J, L: dharmā; Tib : dmigs pa gang gis skye bar 'gyur ba'i chos can bskyed pa ⁘ utpadyamāno dharmo yenārambanenotpadyate [12] P: Ø; D: yanā(eyeskip back to the *kārikā*)rambaṇemanantarī tathaivavādhipatayaṃ ca pratyayo nāsti paṃcamaḥ | tatra nivarttako hetur iti lakṣaṇāt | yā hi yasya nivarttaṃko bījabhāvenāvesthita nopadyate; J: yenālambaṇe°; L: yenālambaśenotpate [13] J: tasyālaṃbaṇa°; L: tasyālambaṇa° [14] B, J, L: kāraṇasyāntaro; conj. by LVP: kāraṇasyā[na]ntaro [15] D: dhaḥ [16] D: kāryasyātpatti° [17] B, J, L: bījasyāntaro; conj. by LVP: bījasyā[na]ntaro [18] B: nirādho [19] D: kurasyātpādapratyamaḥ; L: 'ṃkurasyatpāda° [20] D: bhaveti; J: bhati

तस्याधिपतेयम्[1] इति त एते चत्वारः प्रत्ययाः। ये चान्ये[2] पुरोजातसहजातपश्चाज्जातादयः[3]। त एतेष्व्[4] एवान्तर्भूताः[5]। ईश्वरादयस् तु प्रत्यया एव[6] न सम्भवन्तीति। अत एवावधारयति[7] प्रत्ययो[8] नास्ति पञ्चम[9] इति। तस्माद् एभ्यः[10] परभूतेभ्यो भावानाम् उत्पत्तेर्[11] अस्ति परत उत्पत्तिरिति॥

§125. अत्रोच्यते – नैव हि भावानां परभूतेभ्यः प्रत्ययेभ्य[12] उत्पत्तिर्
इति[13]। यस्मात्[14] – PsP$_L$ 78

B24v **न हि स्वभावो[15] भावानां प्रत्ययादिषु[16] विद्यते।**
L23v **अविद्यमाने[17] स्वभावे[18] परभावो[19] न विद्यते॥** [MMK I.3]

इति[20] यदि[21] हि[22] हेत्वादिषु परभूतेषु प्रत्ययेषु समस्तेषु व्यस्तेषु
J29v व्यस्तसमस्तेषु हेतुप्रत्ययसामग्र्या[23] अन्यत्र वा[24] क्वचिद् भावानां[25]

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1 D: °dhiyateyam 2 P: Ø; D: cānyo; Tib: n.e. ca 3 P: Ø; D: purojātapaścājjātādayas; J: °paścajjādayas 4 P: Ø; Q: eṣv; D: etaṣv 5 Em. following LVP: evāntarbhūtāḥ. P: Ø; Q: avāntarbhūtāḥ; D, L: āntabhūtāḥ; J: āntarbhutāḥ; Tib: n.e. eva 6 Q: om.; D: eve; Tib: n.e. eva 7 Em. following LVP: evāvadhārayati. P: [3]dhārayanti; Q: °dhārayanti; B: °yaṃti; D: evyavadhārayānte; J: evavādhārayanti; L: °dharayanti 8 B, D, J, L: °yā 9 D: paṃcata 10 J: abhyaḥ; L: etyaḥ 11 P: utpattir; PsP$_L$: utpattir; Tib: skye ba'i phyir 12 P: pr̥atyạ[2]; L: pratyayetya 13 P: Ø; Q: om.; D: om. 14 Tib: 'di ltar ⁘ yasmāt 15 P: Ø; B, J, L: sva; conj. by LVP: sva[bhāvo] 16 P: Ø; D: pratyamādiṣu 17 P: Ø; L: avidyamānāne 18 P: Ø; Q: svesave 19 P: Ø; D: °vā 20 P: Ø 21 P: Ø; Q: om. 22 P: Ø; Q: om.; Tib: n.e. hi 23 Em. following LVP: °gryā. P, Q: °gryām; B, D, J, L: °gryām; Tib: rgyu dang rkyen gyi tshogs pa las gzhan 'ga' zhig la; cf. also Candrakīrti's commentary on MMK I.3 at MABh$_{ed}$ 93.9-11: 'dir rkyen la sogs pa zhes bya ba ni rgyu'am rkyen dag gam | rgyu dang

कार्याणामुत्पादात् पूर्वं[1] सत्त्वं[2] स्यात्[3]ˈ स्यात् तेभ्य[4] उत्पादः[5]। न चैवं यद् उत्पादात्[6] पूर्वं सद्भवः[7] स्यात्। यदि स्यात्ˈ गृह्येत[8] चोत्पादवैयर्थ्यं[9] च[10] स्यात्। तस्मान्[11] नास्ति[12] भावानां प्रत्ययादिषु Q13r स्वभावः। अविद्यमाने च[13] स्वभावे[14] नास्ति परभावः। भवनं भाव उत्पादः परेभ्य[15] उत्पादः परभावः[16] स न विद्यते। तस्माद् अयुक्तम्[17] एतत् – परभूतेभ्यो[18] भावानामुत्पत्तिरिति॥

§126. अथ वा[19] भावानां[20] कार्याणामङ्कुरादीनां बीजादिषु[21] प्रत्ययेषु[22] सत्स्व् अविकृतरूपेषु[23] नास्ति स्वभावो[24] निर्हेतुकत्वप्रसङ्गात्[25]। तत् किम् अपेक्ष्य[26] परत्वं प्रत्ययादीनाम्। विद्यमानयोर्[27] D13r

rkyen gyi tshogs pa'am de las gzhan yang rung ste [24] B, J, L: ca; D: kā [25] Q: bhāvānānām

[1] P: Ø; Q: pūrvva [2] P: Ø; B, J, L: satva [3] P: Ø; D: syāta [4] P: Ø; L: tetya [5] P: Ø; D: utpādā [6] P: Ø; L: utpādā [7] P: Ø; B: saṃbhavaḥ; D, J: sambhavaḥ; L: sambhavaṃ [8] P: Ø; Q: gṛhyet; B: ≈hyeta [9] P: Ø; D: °vaimarthyaṃ; J: °vaiyathyaṃ; L: vo° [10] Tib connects *gṛhyeta* and *utpādavaiyarthyaṃ* with *'am* [11] P: Ø; B: tasyān [12] P: Ø; B, D, J, L: na cāsti [13] Tib: n.e. ca [14] Q: svebhāve; Tib: bdag gi dngos po yod pa ma yin pa nyid yin na ∴ avidyamāne ca svabhāve [15] D: parabhya [16] P: °(bhā).(ḥ); D, L: parabhāva [17] D: eyuktam [18] Em. following LVP: parabhūtebhyo. P: Ø; Q: parebhyo; B, D, J, L: parabhyo; Tib: gzhan du gyur pa dag las [19] P: Ø; D: om. [20] P: Ø; L: bhānāṃ [21] P: Ø; D: bījādīṣu [22] P: Ø; J: pratyeṣu [23] P: Ø; D: arikṛte° [24] P: Ø; D: °vā [25] Em. following LVP: nirhetu°. P: Ø; Q: nirhatu°; B, J, L: nihaṃtuka°; D: nihetu° [26] P: Ø; B, J, L: apekṣa; D: ayekṣya; PsP_L: kimapekṣaṃ for kim apekṣya [27] P: Ø; B, J, L: vidyamāneyor

P14v एव हि मैत्रोपगुप्तयोः[1] परस्परापेक्षं[2] परत्वम्। न[3] चैवं बीजाङ्कुरयोर्[4] यौगपद्यम्[5]। तस्माद् अविद्यमाने[6] स्वभावे[7] कार्याणां परभावः परत्वं बीजादीनां नास्तीति परव्यपदेशाभावाद्[8] एव[9] न परत उत्पाद इति[10]॥

§127. तस्माद् आगमाभिप्रायानभिज्ञतैव[11] परस्य। न हि तथागता युक्तिविरुद्धं[12] वाक्यमुदाहरन्ति। आगमस्य चाभिप्रायः[13] प्रागेवोपवर्णितः[14]॥ PsP$_{L}$ 79

§128. तदेवं प्रत्ययेभ्य उत्पादवादिनि प्रतिषिद्धे[15] क्रियात[16] उत्पाद- J30r वादी मन्यते – न चक्षूरूपादयः[17] प्रत्ययाः साक्षाद्[18] विज्ञानं जनयन्ति[19]। विज्ञानजनिक्रियानिष्पादकत्वात् तु[20] प्रत्यया उच्यन्ते। सा[21] B25r L24r च[22] क्रिया विज्ञानं[23] जनयति। तस्मात्[24] प्रत्ययवती[25] विज्ञानजनि-

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1 P: [3]+u+t+(yoḥ); B, J, L: maitropaguhyakayoḥ; D: maitrāpaguptayoḥ; PsP$_{L}$: maitropagrāhakayoḥ; em. by de Jong: maitropaguptakayoḥ; Tib: byams pa dang nyer sbas dag 2 B: °pekṣatvaṃ; D: rāyekṣaṃ 3 B: om.; L: ca 4 Q: °yo 5 B, L: yogapadyaṃ; J: yogasāpadyaṃ 6 B, J, L: aviṣamāne 7 Q: svebhāve 8 P: Ø; D: paravyayade° 9 P: Ø; J: eve 10 P: Ø; Q: (in upper margin, marked to be inserted after *iti*): ayuktam etat parata utpadyante bhāvā iti. Tib: (gzhan las skye ba ma yin pa)s dngos po rnams gzhan las skye'o zhes bya ba 'di ni mi rung ngo. See Translation note. 11 P: Ø; B, J, L; °jñateyaiva; D: °jñateyaiva 12 P: Ø; J: mukti° 13 P: Ø; Q: vyahāraḥ; Tib: lung gi dgongs pa yang (= āgamasya cābhiprāyaḥ) 14 B, J, L: evāpa°; D: evārṇataḥ; Tib: n.e. eva 15 B, D, J, L: pratisiddhe 16 D: kriyātā 17 J: cakṣūrūtpādayaḥ; L: cakṣurūyādayaḥ 18 P: Ø; Q: śākṣad 19 P: Ø; B: janayati; L: °tī 20 P: Ø; B, D, J, L: te; Tib: kyi 21 P: Ø; J: bhā 22 P: Ø; J: va 23 P: Ø; D: vijñānāṃ 24 P: Ø; L: tasmā 25 P: Ø; D: pratyasavatī; J: pratyayevatī

क्रिया[1] विज्ञानजनिका[2]। न[3] प्रत्ययाः[4]। यथा पचिक्रिया[5] ओदनस्येति[6]॥

§129. उच्यते –

क्रिया न प्रत्ययवती[7] [MMK I.4a]

यदि[8] क्रिया काचित्[9] स्यात्[10]। सा[11] चक्षुरादिभिः[12] प्रत्ययैः[13] प्रत्ययवती[14] विज्ञानं जनयेत्[15]। न त्वस्ति। कथं कृत्वा। इह क्रियेयमिष्यमाणा[16] जाते वा[17] विज्ञान इष्यते[18] ऽजाते वा जायमाने वा। तत्र जाते न युक्ता। क्रिया हि भावनिष्पादिका[19]। भावश् चेन्[20] निष्पन्नः किमस्य क्रियया॥

जातस्य[21] जन्म[22] पुनरेव च नैव युक्तम्॥

इत्यादिना च मध्यमकावतारे[23] प्रतिपादितमेतत्॥

अजाते ऽपि न युक्ता

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[1] P: Ø; D: °krimā [2] P: Ø; D: vikriyāvijñānajanikā [3] P: Ø; B, D, J, L: ma; em. by LVP: na [4] P: Ø; J: °yā; Tib: de'i phyir rnam par shes pa skye ba'i bya ba rkyen dang ldan pa ni rnam par shes pa skyed par byed pa <u>yin gyi</u> rkyen dag ni ma yin (the sentence's added verb and adversative is presumably for the sake of clarity) [5] P: Ø; B, J, L: parikriyā; D: yacikriyā; PsP$_L$: parikriyā; em. by Stcherbatsky (1927: 168, n. 3): pacikriyā; Tib: 'tshed pa'i bya ba [6] P: Ø; D: gedanasyati; L: vada° [7] D: °vati [8] L: yedi [9] B: kācidi; J: kācin [10] B: tyāt; J: tyās; L: tyā [11] B, J, L: mā [12] D: cakṣayādibhiḥ; L: cakurādibhiḥ [13] D: pratyayaṃ [14] D: °vattī [15] D: janeyet [16] D: °māśā; J: °nā [17] Q: om. [18] Q: iṣyet [19] B, J, L: °niṣpādakā; PsP$_L$: °niṣpādakā [20] P: Ø; J: ce [21] P: Ø; D: jātesya [22] P: Ø; D: jatma [23] P: Ø; D: °ra

कर्त्रा[1] विना जनिरियं न च युक्तरूपा[2] ॥ PsP$_{L}$ 80

इत्यादिवचनात्[3] ॥

जायमाने ऽपि भावे क्रिया न सम्भवति जाताजातव्यतिरेकेण[4] जायमानाभावात्[5] ।

यथोक्तम्[6] –

जायमानार्धजातत्वाज्[7] जायमानो न जायते।
अथ वा जायमानत्वं सर्वस्यैव प्रसज्यते[8] ॥

इति ॥

यतश् चैवं[9] त्रिषु कालेषु जनिक्रियाया[10] असम्भवः। तस्मान् नास्ति[11] सा[12]। अत एवाह – क्रिया न प्रत्ययवतीति।

विशेषणं नास्ति[13] विना[14] विशेष्यम्[15]

J30v इत्यादिना[16] प्रतिपादितम्[17] एतन् मध्यमकावतारे। न हि वन्ध्यापुत्रो[18] गोमानित्य् उच्यते[19]।

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[1] Q: karttā [2] L: ktarūpe [3] B, J, L: esyādi [4] B, D, J, L: °kena [5] B, J, L: jayamānobhāvāt [6] B: yathoktam ca [7] Em. following LVP: jāyamānārdha°. P, Q: jāyamānorddhajātatvāj; B, D, L: jāyamānorddhajātatvāt; J: as B, °tvāj [8] P: Ø; B: prasahyate [9] Tib: n.e. ca [10] P: Ø; D: janikrimāyā [11] P: Ø; D: nāsthi [12] P: Ø; D: tā [13] B, J, L: nāstīti; D: nāsthi. LVP (PsP$_{L}$ 600) corrects *nāstīti* of his edition to *nāsti* on the basis of MA VI.57 (MABh$_{ed}$ 148.5) and PsP Tib (khyad par med par khyad par can yod min) [14] P: na [15] Q: niśeṣyam; L: viśeṣāḥ [16] L: mityādinā [17] L: pratiyāditam; Tib: bstan pa <u>nyid</u> ⁖ pratipāditam [18] B, D, J, L: °trā [19] D: uṣyate

§130. यद्येवम्[1] अप्रत्ययवती तर्हि भविष्यतीति।

§131. एतदप्य्[2] अयुक्तमित्याह –

नाप्रत्ययवती[3] क्रिया। [MMK I.4b]

यदा प्रत्ययवती[4] नास्तिˈ तदा[5] कथम्[6] अप्रत्ययवती निर्हेतुका[7] स्यात्। न हि तन्तुमयः[8] पटो[9] न युक्त इति वीरणमयो[10] ऽभ्युपगम्यते[11]। तस्मात्[12] क्रिया[13] न भावजनिका॥

§132. अत्राह – यद्य् एवं[14] क्रियाया[15] असम्भवः[16]ˈ प्रत्ययास्[17] B25v
तर्हि[18] जनका भविष्यन्ति भावानाम्[19] इति।

§133. उच्यते[20] –

प्रत्यया नाक्रियावन्तः[21] [MMK I.4c] L24v

यदा क्रिया नास्ति[22]ˈ तदा क्रियारहिता[23] अक्रियावन्तो[24] निर्हेतुकाः[25] प्रत्ययाः[26] कथं जनकाः॥

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[1] L: aivam [2] P: Ø; D: aṣy [3] P: Ø; D: nāpratyamavatī [4] P: Ø; D: pratyamavatī; Tib: bya ba rkyen dang ldan pa ∴ pratyayavatī (assumes preceding *kriyā*) [5] P: Ø; D: tadīṃm [6] P: Ø; D: om.; J, L: kathaṃm [7] P: Ø; D: nihertikā [8] P: [1]n(t)+mayaḥ; B, J, L: mantumayaḥ; D: gantumayaḥ [9] Q: ghaṭo; D: paṭā [10] D: cīraṇa°; L: viraṇa°; PsP$_{L}$: viraṇa°; Stcherbatsky (1927: 169, n. 2) emends to *vīraṇa°* [11] L: tyu° [12] D: tasyāt [13] L: kiyā [14] L: avaṃ [15] L: kriyācā [16] D: ahaṃbhavaḥ [17] B, J, L: °yā [18] J, L: tahi [19] J: °ṇām [20] P: Ø; J, L: ucyante [21] P: Ø; D: nāstiyāvataḥ [22] P: Ø; D: nāsthi [23] P: Ø; D: kriyāvahitā; Tib: rkyen bya ba dang bral ba dang bya ba dang mi ldan pa [24] P: Ø; B, J: akriyavanto; L: akriyavantau [25] P: Ø; D: nihetukāḥ; J, L: °kā [26] P: Ø; J: pratyakāḥ; L:

§134. अथ – क्रियावन्त एव जनका इति।

उच्यते[1] – PsP$_L$ 81

क्रियावन्तश् च सन्त्य्[2] उत[3] ॥ [MMK I.4d]

नेति[4] प्रकृतेनाभिसम्बन्धः[5]। उतशब्दो[6] ऽत्रावधारणे[7]। तत्र क्रियाया अभाव उक्तः। कथं क्रियावत्त्वं[8] प्रत्ययानाम्[9] इति। यथा च विज्ञानजनिक्रियोक्ता।[10] एवं[11] पचिक्रियादयो[12] ऽपि भावा उक्ता वेदितव्या[13] इति नास्ति क्रियातो[14] ऽपि[15] समुत्पत्तिर्[16] भावानामिति भवत्युत्पा-
P15r दाभिधानमर्थशून्यम्॥

§135. अत्राह – किं न एतेन क्रियावन्तः प्रत्यया इत्यादिविचारेण। यस्माच्[17] चक्षुरादीन्[18] प्रतीत्य प्रत्ययान्[19] विज्ञानादयो[20] भावा
J31r जायन्ते। तस्माच्[21] चक्षुरादीनां[22] प्रत्ययत्वं[23] तेभ्यश् चोत्पादो विज्ञानादीनाम्[24] इति॥

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pratyeyāḥ

[1] L: ucyaṃte [2] D: bhanty [3] B, J, L: ute; D: ata; [4] Q: naiti [5] D: prakṛtenādbhi°; J: °sabandhaḥ [6] D: utpaśabdo [7] Q: ’vadhāraṇe; B, J, L: ’vadhāraṇe; D: ācadhāraṇe; PsP$_L$: ’vadhāraṇe; Tib: n.e. atra [8] Q: kriyāsatvaṃ; Tib: rkyen rnams ji ltar bya ba dang ldan ba nyid yin ⁘ kathaṃ kriyāvattvaṃ pratyayānām [9] Q: pratyayām; L: pratyayān [10] P: Ø; D: °kriyāktāḥ [11] P: Ø [12] P: Ø; B, J, L: parikriyādayo; D: °damo; PsP$_L$: parikriyādayo; Tib: ’tshed pa’i bya ba [13] P: Ø; D: neditavyā [14] P: Ø; D: yato [15] P: Ø; D: vi [16] P: Ø; B, J, L: °tti [17] D: yasmā [18] J, L: °dīt [19] D: prabhāmān [20] Q: vijñānadayo; D: vijñānodayo [21] D: tasmā [22] D: cakṣuvādīnāṃ [23] D: pratyamatvaṃ [24] J, L: vāṃjñānādīnām

§136. एतदप्ययुक्तमित्याह –

उत्पद्यते[1] प्रतीत्येमान्[2] इतीमे प्रत्ययाः किल[3]। Q13v D13v
यावन् नोत्पद्यत[4] इमे तावन् नाप्रत्ययाः[5] कथम्॥ [MMK I.5]

यदि चक्षुरादीन् प्रत्ययान्[6] प्रतीत्य विज्ञानम् उत्पद्यत[7] इत्यस्येमे प्रत्यया उच्यन्ते। ननु यावत् तद्[8] विज्ञानाख्यं कार्यं[9] नोत्पद्यते। तावदिमे चक्षुरादयः कथं नाप्रत्ययाः। अप्रत्यया एवेत्य्[10] अभि-
PsP$_L$ 82 प्रायः[11]। न चाप्रत्ययेभ्य[12] उत्पत्तिः सिकताभ्य[13] इव[14] तैलस्य॥

§137. अथ मतम्[15] – पूर्वम् अप्रत्ययाः[16] सन्तः[17] किञ्चिदन्यं प्रत्ययम् अपेक्ष्य[18] प्रत्ययत्वं[19] प्रतिपद्यन्त[20] इति। एतदप्य् अयुक्तम्[21]।

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1 B: utpadyaṃte; J: utpadyante; L: utpaṣv(?)ante **2** D: pratītyamān **3** D: (eyeskip to PsP$_M$ §145. [sentence before MMK I.8ab]; PsP$_L$ 84.10) mānasya hi nāstyārambaṇena yogaḥ | anārambaṇa pravāyaṃ sarvadharma upadiśyate bhavadbhiḥ sārasvaṇa iti vākyaśeṣa ‖ athānārambane dharme kutañ [D 13v] ārambaṇaṃ punaḥ | atha śabdaḥ praśṇe kuta iti hetau | tenāyamartha kilaḥ **4** Q: nātpadyata **5** B, D, J, L: °yā **6** D: prabhāvāt **7** L: udyata **8** L: ta **9** L: kārya **10** L: evebhy **11** D: ahiprāyaḥ **12** L: °yetya **13** B, L: śikatātya; D, J: śi° **14** P: om. **15** J: mata **16** D: aprathyayāḥ; L: aprayāḥ **17** PsP Tib: sngar rkyen ma yin par gyur pa las ⁘ pūrvam apratyayāḥ santaḥ. The *las* serves to indicate a state or situation out of which something occurs, and does not suggest that the translators read a Sanskrit ablative or misunderstood the meaning. **18** B, J: avekṣya; D, L: avakṣya **19** B: pratyayasaṃ; J: pratyayasam; L: pratyayasvaṃ **20** B, J, L: pratipadyata; D: pratiṣadyataḥ **21** L: ayuktav

B26r यत्[1] तत्[2] प्रत्ययान्तरम्[3] अप्रत्ययस्य[4] प्रत्ययत्वेन कल्प्यते[5]। तदपि प्रत्ययत्वे सत्यस्य[6] प्रत्ययो[7] भवतीति[8] तत्राप्य्[9] एषैव[10] चिन्तेति[11] न युक्तम्[12] एतत्॥

§138. किं चेहेमे[13] चक्षुरादयो विज्ञानस्य प्रत्ययाः[14] कल्प्यमानाः[15] L25r सतो[16] वास्य कल्प्येरन्न्[17] असतो[18] वा। सर्वथा च[19] न युज्यत[20] इत्याह –

नैवासतो[21] नैव सतः प्रत्ययो[22] ऽर्थस्य[23] युज्यते[24]। [MMK I.6ab]

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[1] L: om.; PsP Tib: gang zhig rkyen ma yin pa ’di’i rkyen nyid du rtog pa | rkyen gzhan de’i rkyen nyid de yang rkyen yod na yin pas ⁖ yat tat pratyayāntaram apratyayasya pratyayatvena kalpyate tad api pratyayatve saty asya pratyayo bhavatīti. LVP (PsP$_{\text{L}}$ 82, n. 1) reconstructs *apratyayasya tasya* for *rkyen ma yin pa ’di’i*, but it may be more likely that *asya* of the co-relative part of the sentence has been moved to the relative part. *tat pratyayāntaram* appears to have been transferred to the co-relative part and is in Tib set in a genitive construction with *rkyen nyid*. Did the translators read or mentally construe *tad api tasya pratyayāntarasya pratyaye sati pratyayatvaṃ bhavati* instead of *tad api pratyayatve saty asya pratyayo bhavatīti*? Or was their text, like Q’s text, corrupt (Q reads *pratyayatvasya* for *pratyayatve sati asya*), forcing them to improvise? [2] L: om. [3] D: °yāntaraḥm [4] L: avratyayasya [5] D: kelpyate [6] Q: pratyayatvasya ⁖ pratyayatve saty asya [7] D: pratyaryo [8] J, L: bhavati; PsP$_{\text{L}}$: bhavati; Tib: yin pas [9] Tib: ’di la ⁖ tatra [10] J: aṣaiva [11] Q: citteti; B: ciṃtayati; D: cindeti; J, L: cintayati; PsP$_{\text{L}}$: cintaneti; de Jong (1978: 36) emends D’s reading to *cinteti* [12] D: yaktam [13] D, L: caheme; Tib: n.e. iha [14] D: pratyapratātyayāḥ [15] D: °noḥ [16] D: satā [17] D: kalpyaratv; L: kalpyenann [18] D: asatā [19] D: ve; Tib: n.e. ca [20] Q: yujyanta [21] D: mevāsato; L: °satau [22] D: pratyarya [23] B, J, L: °āsya [24] D: pujyate; L: yukṣyate

कस्मादित्याह –

असतः प्रत्ययः कस्य सतश्च प्रत्ययेन[1] किम्॥ [MMK I.6cd]

असतो ह्यर्थस्याविद्यमानस्य कथं प्रत्ययः स्यात्[2]॥

§139. भविष्यता व्यपदेशो भविष्यतीति चेत्[3]।

नैवम्[4]

भविष्यता चेद्[5] व्यपदेश इष्टः शक्तिं विना नास्ति हि भावितास्य।

इत्यादिनोक्तदोषत्वात्॥

§140. सतो[6] ऽपि विद्यमानस्य[7] लब्धजन्मनो[8] निष्फलैव[9] प्रत्यय- J31v
PsP$_L$ 83 कल्पना[10]॥

§141. एवं समस्तानां प्रत्ययानां कार्योत्पादनासामर्थ्येनाप्रत्ययत्वम् उद्भाव्यातः[11] परं[12] व्यस्तानाम् अप्रत्ययत्वं[13] प्रतिपाद्यते॥

§142. अत्राह – यद्यप्य्[14] एवं प्रत्ययानामसम्भवः। तथाप्य् अस्त्य्[15] एव[16] लक्षणोपदेशात् प्रत्ययप्रसिद्धिः[17]। तत्र निर्वर्तको[18] हेतुरिति

[1] L: pratyaye | na [2] D: syā≈ [3] B: ce [4] D: naiva [5] D: rcad; L: ve [6] L: tato [7] B, J, L: vijñānasya [8] D: laprajanmano [9] D: nispalaiva [10] Q: pratyayaparikalpanā [11] L: udbhāvyāt [12] B, J, L: para [13] Q: apipratyayatvaṃ [14] Q: om. api; Tib: n.e. api [15] B: ast; D, L: ast; J: aḥt [16] B, J: ava [17] B: pratyayasiddhis [18] B, J, L: nivarttako; D: nivarttakā

लक्षणमुच्यते हेतुप्रत्ययस्य। न चाविद्यमानस्य लक्षणोपदेशो युक्तो[1] वन्ध्यासुतस्येवेति[2]।

§143. उच्यते[3] – स्याद्[4] धेतुप्रत्ययो[5] यदि तस्य लक्षणं स्यान् न त्वस्ति[6]। यस्मात् –

न सन् नासन् न सदसन्[7] धर्मो[8] निर्वर्तते[9] यदा[10]।
कथं[11] निर्वर्तको[12] हेतुर्[13] एवं सति न[14] युज्यते॥ [MMK I.7]

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1 Q: om. yukto. Tib seems to have read *ukto* (*brjod*) instead of *yukto*. Tib for the sentence (n.e. ca, n.e. iva iti): de la sgrub par byed pa ni rgyu'o zhes rgyu'i rkyen gyi mtshan nyid brjod de yod pa ma yin pa mo gsham gyi bu la ni mtshan nyid nye bar ston pa mi brjod do
2 D: °syevati; Tib: n.e. iva iti (see previous note) 3 Tib: n.e. ucyate
4 D: syā 5 D: hetupratyo 6 Q: om. na tv asti. Tib: yod pa ni ma yin te. Candrakīrti often concludes conditional statements such as the preceding one with a sentence in the negative; cf., e.g., PsP_L 180.8-9, 202.8-9, 280.6-7. Without it, it is difficult to make sense of the following *yasmāt* in connection with the verse. The loss of words may have been caused by an eyeskip: *syān* may have been written as *syāt*, and Q's scribe's eye jumped from *āt* of *syāt* to *āt* of *yasmāt*. It is also possible that earlier in the tradition the *akṣara nna* of *syān na* was read as *t* plus *virāma*, and *tv asti*, then no longer contextually understandable, was dropped. 7 B, D, J, L: sadasad 8 D: dharto 9 B, D, J, L: nivarttate 10 D: yathā 11 PsP Tib: ji ltar sgrub byed rgyu zhes bya ∴ kathaṃ nirvartako hetuḥ 12 Q: nivarttako; B, D, J, L: nivarttako 13 P: hetu; B: hetuṃ; J, L: hetu 14 Em: na. P, Q: hi; B, D, J, L: hi; PsP_L: hi (PsP_L 31.8, where MMK I.7cd is also cited, likewise reads *hi*; all the mss attest *hi*); PsP Tib: mi; ABh, BP, PP, PPṬ: mi; MMK_T: mi. See Translation note.

तत्र निर्वर्तक[1] उत्पादको। यदि निर्वर्त्यो[2] धर्मो[3] निर्वर्तेत[4]। तमुत्पादको हेतुरुत्पादयेत्। न तु निर्वर्तते[5] सदसदुभयरूपस्य निर्वर्त्यस्याभावात्[6]। तत्र सन् न[7] निर्वर्तते[8] विद्यमानत्वात्। असन्नप्यविद्यमानत्वात्। सदसन्न् अपि[9] परस्परविरुद्धस्यैकार्थस्याभावाद्[10] उभय- B26v
पक्षाभिहितदोषत्वाच्[11] च[12]। यत एवं[13] कार्यस्योत्पत्तिर्[14] नास्ति। हेतुप्रत्ययो[15] ऽप्यतो नास्ति। ततश्[16] च[17] यद्[18] उक्तं[19] लक्षणसम्भवाद्[20] विद्यते हेतुप्रत्यय इति तद् एवं[21] सति न युज्यते[22] ॥ L25v

PsP$_L$ 84 §144. इदानीम् आरम्बणप्रत्ययनिषेधार्थम्[23] आह – P15v

अनारम्बण[24] एवायं सन्[25] धर्म उपदिश्यते।
अथानारम्बणे[26] धर्मे[27] कुत आरम्बणं[28] पुनः॥ [MMK I.8]

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[1] B, D, J, L: nivarttaka [2] Q: nirvvatyo; B, J: nivartyo; D: nivarttyo; L: nivatyo [3] D, L: dharmā [4] Q: nirvvarttet; B, L: nivartteta; D, J: nivarttata [5] B, J, L: nivarttate; D: nivarttata [6] Q: nirvṛttyabhāvāt; B, D, J, L: nivarttyasyā°; Tib: yod pa dang med pa dang gnyi ga la ngo bo ’grub pa med pa’i phyir ro [7] J: om. [8] P: nirvartyate; Q: nivarttate; B, J, L, N: nivarttate [9] D: apiḥ [10] P: parasparavi(ru)ddhạ[7]; D: °kārthasyāt; J: °viriddhasyaikābhāvāt [11] P: Ø; D: °bhihitapadoṣatvāv [12] P: Ø; B: om. [13] P: Ø; B, J, L: eva [14] P: Ø; D: kāyasmātpatir; J: °patti; L: kāryasyatpatti [15] L: hestuprayo [16] J: tata [17] J: om.; Tib: n.e. ca [18] D: om. [19] D: om. [20] B, J: °bhavo; L: lakṣanasaṃbhavo [21] B: eva; D: amavaṃ [22] L: yuktate [23] B, J, L: ālambana°; LVP: ālambana° [24] Q: anāraṇa; B, J, L: anālambana; LVP: anālambana [25] Em. following LVP: san. P, Q: sad; B, D, J, L: sa; Tib: yod pa’i chos ’di ⁘ ayaṃ san dharmaḥ [26] B, L: athānārambane; J: athānālambaṇe; PsP$_L$: athālambane [27] B, J, L: dharma [28] B: ārambanaṃ; PsP$_L$: ālambanaṃ

J32r इह सारम्बणा धर्माः[1] कतमे सर्वे[2] चित्तचैत्ता[3] इत्यागमाच् चित्तचैत्ता[4] येनारम्बनेणोत्पद्यन्ते[5] यथायोगं रूपादिना। स तेषामारम्बणप्रत्ययः[6]। अयं[7] च विद्यमानानां[8] वा[9] परिकल्प्येताविद्यमानानां[10] वा[11]। तत्र विद्यमानानां नार्थस्[12] तदारम्बणप्रत्ययेन[13]। धर्मस्य ह्य् उत्पत्त्यर्थम्[14] आरम्बणं[15] परिकल्प्येत[16]। स[17] चारम्बणात्[18] पूर्वं विद्यमान एवेति। अथैवम्[19] अनारम्बणे[20] धर्मे[21] स्वात्मना प्रसिद्धे किम् अस्यारम्बणयोगेन[22] परिकल्पितेनेत्य्[23] अनारम्बण[24] एवायं D14r सन् विद्यमानो[25] धर्मश्[26] चित्तादिकः। केवलं सारम्बण[27] इत्युच्यते भवद्भिः[28] स्वमनीषिकया। न ह्[29] अस्यारम्बणेन[30] कश्चित्

1 P: ⊗; B: sārambanā dharmāḥ; PsP$_{L}$: sālambanadharmāḥ 2 P: Ø; B, D, J, L: sarva 3 P: Ø; B, D, J, L: °caityā 4 P: Ø; B, D, J, L: °caityā 5 P: Ø; B: yenārambane°; D: yanārambaṇe°; PsP$_{L}$: yenālambane°; Tib: skyed par byed pa ⁘ utpadyante 6 D: °pratyayā 7 Tib: n.e. ayaṃ ca 8 D: vidyamānā; J, L: °nā 9 B, J, L: cā 10 L: °vidyamāmānāṃ 11 B: cā, followed by parikalpyetāvidyamānānāṃ vā; J, L: as B, vā pari° 12 B: nāthas 13 B, J: tadārambana°; PsP$_{L}$: tadālambana°; Tib: dmigs pa'i rkyen de ⁘ tadārambaṇapratyayena 14 D: utpatortham; Tib: bskyed par bya ba'i phyir ⁘ utpattyartham 15 D: āraṇaṃ; L: ālambaṇaṃ; PsP$_{L}$: ālambanaṃ 16 D: parikalpyet; PsP$_{L}$: parikalpyate; Tib: yongs su rtog par byed na 17 D: om. 18 B: cārambanāt; PsP$_{L}$: cālambanāt 19 P: Ø; D: athevam 20 P: [1]nā(r)am(b)ạ[1]; B: anārambane; PsP$_{L}$: anālambane 21 P: Ø; D: dharma 22 P: ạsyạ̄ra(m)bạ[1]°; B: asyāraṃbana° 23 D: parikalpatenety 24 PsP$_{L}$: anālambana 25 P: avidyamāno; B, J, L: avidyamāno; D: avidyamānā 26 B, J, L: dharma 27 B: sārambana; D: sārasbaṇa; PsP$_{L}$: sālambana 28 D: bhavati; L: bhavadbhi 29 B, J, L: nv 30 Q: asyārambaṇe; B: asyārambane; D: asvārasvaṇena

सम्बन्धो[1] ऽस्ति॥

§145. अथाविद्यमानस्यारम्बणं[2] परिकल्प्यते। तद्[3] अपि न[4] युक्तम्। अनारम्बण[5] एवायम्[6] इत्यादि[7]। अविद्यमानस्य[8] हि नास्त्य्[9] आर-
PsP$_L$ 85 म्बणेन[10] योगः।

अनारम्बण[11] एवायं सन्[12] धर्म[13] उपदिश्यते। [MMK I.8ab] Q14r

भवद्भिः सारम्बण[14] इति वाक्यशेषः।

अथानारम्बणे[15] धर्मे[16] कुत आरम्बणं[17] पुनः[18] ॥ [MMK I.8cd]

अथशब्दः[19] प्रश्ने[20]। कुत इति हेतौ। तेनायम्[21] अर्थो ऽथैवम् B27r
अनारम्बणे[22] धर्मे[23] ऽसत्यविद्यमाने[24] भूयः कुत आरम्बणम्[25]। आरम्बणकाभावाद्[26] आरम्बणस्याप्य्[27] अभाव इत्यभिप्रायः॥

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[1] L: sabandho [2] D: athāvidyamānasvaṇaṃ; PsP$_L$: °syālambanaṃ [3] D: tajñ [4] D: ta [5] PsP$_L$: anālambana [6] D: evāyan [7] B: °diḥ [8] Tib: ’di ltar yod pa ma yin pa la ni ... ⁘ avidyamānasya hi [9] B: nyasty; L: nnasty [10] D: ārambaṇana; PsP$_L$: ālambanena [11] LVP: anālambana; Tib: chos ’di dmigs pa med pa ni ‖ yin pa ste gyur pa kho na khyed kyis nye bar bstan te | dmigs pa dang bcas par zhes bya ba ni tshig gi lhag ma ⁘ anālambana evāyaṃ san dharma upadiśyate, bhavadbhiḥ sālambanana iti vākyaśeṣaḥ [12] P: sana; B, D, J, L: sa [13] Q: bhavan dharma [14] PsP$_L$: sālambana [15] Q: athānāmbaṇe; PsP$_L$: athānālambane [16] D: dharma [17] J, L: arambaṇaṃ; PsP$_L$: ālambanaṃ [18] B: yataḥ; J, L: vataḥ D: °śabda; Tib adds preceding *zhes bya ba la* [20] J, L: praśneḥ [21] Tib: ’dir (atra) ⁘ ayam [22] PsP$_L$: anālambane [23] D: dharma [24] J: °ṇe [25] PsP$_L$: ālambaṇaṃ [26] Q: ārambakā°; D: ārasvaṇa°; PsP$_L$: ālambana°; Tib: dmigs par byed pa ⁘ ārambaṇaka [27] PsP$_L$: ālaṃbanasyāpy

§146. कथं तर्हि[1] सारम्बणाश्[2] चित्तचैत्ताः[3]। सांवृतम्[4] एतल्[5]
J32v लक्षणम्' न पारमार्थिकमित्यदोषः॥

§147. इदानीं समनन्तरप्रत्ययनिषेधार्थम्[6] आह –

L26r **अनुत्पन्नेषु धर्मेषु निरोधो नोपपद्यते[7]।**
नानन्तरम् अतो[8] युक्तं निरुद्धे[9] प्रत्ययश् च कः॥ [MMK I.9] PsP$_L$ 86

तत्र पश्चिमे श्लोकस्यार्धे[10] पादव्यत्ययो[11] द्रष्टव्यश् चशब्दश्[12] च भिन्नक्रमो[13] निरुद्धे[14] चेति[15]। तेनैवं पाठो – निरुद्धे च प्रत्ययः को नानन्तरमतो युक्तम् इति[16]। श्लोकबन्धार्थं[17] त्वेवमुक्तम्॥

तत्र कारणस्यानन्तरो निरोधः[18] कार्यस्योत्पादप्रत्ययः समनन्तरप्रत्ययलक्षणम्[19]। अत्र विचार्यते अनुत्पन्नेषु[20] धर्मेषु कार्यभूतेष्वङ्कुरादिषु निरोधो नोपपद्यते कारणस्य बीजादेः[21]। यदैतदेवम्' तदा

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[1] Q: om.; Tib: n.e. tarhi [2] Q: ārambaṇāś; B, J, L: sārambaṇā; D: sārambaṇaṃś [3] B, D, J, L: °caityāḥ [4] J: sāvṛtam [5] D: eta [6] Q: anantarapratyaya° (ms P attests *samanantara* each of the three times the word is compounded with *pratyaya*; ms Q attests *samanantarapratyaya* only in the second case. Was Q changed to correspond with *anantaram* of the verse?); B, J, L: °pratyayeni°; D: °pratyayānaṣedhārthas [7] D: nāpapadyate [8] D: eto [9] B, L: niruddhaṃ [10] B, D, J, L: °ārddha [11] D: mādavyatyayā; L: pādavyabhyayo [12] D, L: va°; Tib: yang gi sgra ni 'gags na yang zhes rim pa bzhin du sbyar ⁘ caśabdaś ca bhinnakramo niruddhe ceti [13] P: bhinnakrame; B, J, L: ninnakrame; D: bhinnakrame [14] D: nivuddhe [15] D: cati; L: veti [16] D: itiḥ [17] B, D, J, L: °rtha [18] L: dhaḥ [19] L: samantarapra°; LVP (PsP$_L$ 600) emends to *lakṣaṇaḥ* [20] D: anutpannaṣu [21] L: bījāde

कारणस्य निरोधाभावाद् अङ्कुरस्य[1] कः समनन्तरप्रत्ययः[2]। अथानुत्पन्ने[3] ऽपि कार्ये[4] बीजनिरोध इष्यते, एवं सति निरुद्धे बीजे ऽभावीभूते ऽङ्कुरस्य[5] कः प्रत्ययः। को वा[6] बीजनिरोधस्य प्रत्यय इति। उभयमेतदहेतुकमित्याह – निरुद्धे च कः प्रत्यय इति। चशब्दो ऽनुत्पन्नशब्दापेक्षः। तेनानुत्पन्ने चाङ्कुरे[7] बीजादीनां निरोध[8] इष्यमाणे ऽप्युभयम् एतद्[9] अहेतुकमापद्यत इति नानन्तरमतो युक्तम्॥

§148. अथ[10] वा न स्वतो नापि परत इत्यादिनोत्पादो निषिद्धस्[11] तम्[12] अभिसन्धायाह – P16r

अनुत्पन्नेषु धर्मेषु निरोधो[13] नोपपद्यते[14]। J33r B27v
नानन्तरमतो युक्तम्

इति॥

अपि च

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[1] L: uṃkursya [2] Q: nantara° (ko nanatara° for kaḥ samanantara°) [3] D: athānatpanne [4] D: kāye; L: kārya [5] D: ’kurasya [6] Tib: n.e. vā. Tib conjoins the alternatives with *la*, structuring each alternative such that the last five words of I.9cd (*rkyen yang gang zhig yin*) appear within it. [7] P: cāṅkura; D: cāṃkuve; J: cāṃ’re; L: cā’re [8] D: nirādhaḥ [9] L: et; Tib: n.e. etat [10] Tib: yang na | bdag las ma yin gzhan las min zhes bya ba la sogs pas skye ba bkag pa yin la | skye ba bkag pa de la dgongs nas ⁘ atha vā na svato nāpi parata ityādinotpādo niṣiddhas tam abhisandhāya [11] D: niṣiddha notpādo niṣiddhas [12] D: tag [13] D: nirādho [14] B, L: nāpipadyate; D: nāpa°; J, N: nāpividyate

निरुद्धे प्रत्ययश् च कः ॥

इत्य्[1] अत्र पूर्वकम्[2] एव व्याख्यानम्[3] ॥

§149. इदानीम् अधिपतिप्रत्ययस्वरूपनिषेधार्थम्[4] आह[5] –

भावानां निःस्वभावानां न सत्ता विद्यते यतः ।
सतीदमस्मिन् भवतीत्येतन् नैवोपपद्यते ॥ [MMK I.10] PsP$_L$ 87

इह यस्मिन् सति यद् भवति तत् तस्याधिपतेयम्[6] इत्य्[7] अधिपति-
L26v प्रत्ययलक्षणम्। भावानां च प्रतीत्यसमुत्पन्नत्वात् स्वभावाभावे

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[1] Tib: ’di la bshad pa ni snga ma nyid sbyar bar bya’o ⁘ ity atra pūrvakam eva vyākhyānam [2] Q: pūrvvam [3] Q: vyākhyātaṃ [4] B, J, L: adhipatipratipratyaya°; Tib: da ni bdag po’i rkyen bsal bar bzhed nas bshad pa ⁘ idānīm adhipatipratyayasvarūpaniṣedhārtham āha [5] LVP, on the basis of Tib’s *sa bon la sogs pa*, conjectures a following *bījādīnām*. None of my mss attest *bījādīnām*. The acceptance of *bījādīnām* into the text would imply a conflation of the *hetupratyaya*, exemplified as *bīja* by Candrakīrti in his commentary on MMK I.2, with the *adhipatipratyaya*, or an intersection of the one with the other. It is not completely clear how the *adhipatipratyaya* with the definition *yasmin sati yad bhavati tat tasyādhipateyam* was conceptualized; the other commentators do not elaborate. The addition in Tib suggests the AK understanding of the *adhipatipratyaya* as equivalent to the *kāraṇahetu* and of *kāraṇahetu* as allowing for predominant *kāraṇahetu*s. Given that no mss attest *bījādīnām*, I refrain from adding it to the text. It may have been included as a marginal addition in one of the Skt mss used by the translators of the Tib. [6] D: °yas [7] Q: om.

कुतस्[1] तद् यदस्मिन्न्[2] इति कारणत्वेन व्यपदिश्यते कुतश् च[3] तद् यद्[4] इदमिति कार्यत्वेन। तस्मान् नास्ति लक्षणतो ऽपि प्रत्यय-सिद्धिः॥

§150. अत्राह – तन्त्वादिभ्यः[5] पटादिकम्[6] उपलभ्य[7] पटादेस्[8] तन्त्वादयः[9] प्रत्यया इति।

§151. उच्यते – पटादिफलप्रवृत्तिर्[10] एव[11] स्वरूपतो[12] नास्ति। कुतः प्रत्ययानां प्रत्ययत्वं[13] सेत्स्यति[14]। यथा च[15] पटादिफल-प्रवृत्तिर्[16] असती[17] तथा प्रतिपादयन्नाह –

न च व्यस्तसमस्तेषु प्रत्ययेष्वस्ति तत् फलम्।
प्रत्ययेभ्यः[18] कथं[19] तच्[20] च भवेन्[21] न प्रत्ययेषु यत्[22] ॥ [MMK I.11]

तत्र व्यस्तेषु तन्तुतुरिवेमतसरशलाकादिषु[23] प्रत्येकं[24] पटो[25] नास्ति D14v
तत्रानुपलभ्यमानत्वात्[26] कारणबहुत्वाच्[27] च[28] कार्यबहुत्वप्रसङ्गात्।

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1 J, L: kuta **2** P: yasminn for yad asminn. A scribe in P's transmission line appears to have corrected *yad asminn* to conform with Candrakīrti's commentarial *yasmin* of the previous sentence. **3** P: om. ca; B, D, J, L: om. ca; PsP_L: om. ca; Tib: yang **4** J: yed **5** Q: adds following paṭādibhyaḥ; B: tantvādityo; D: tantvādityaḥ **6** B, J, L: ghaṭādikam **7** J: °bhyaḥ; L: upalasya **8** B, J, L: ghaṭādes; D: paṭādas **9** J, L: tatvādayaḥ **10** B, J, L: ghaṭādiphalapravṛtter; D: °pravatter **11** D: ava **12** Tib: n.e. svarūpataḥ **13** J: °tve **14** B, L: syatsyati; J: syetsyati **15** Tib: n.e. ca **16** B, J, L: ghaṭādi° **17** P: asatīti **18** L: °yetyaḥ **19** J: katha **20** D: te; J: c **21** L: tuven **22** D: yata; J: tat **23** B, D, J: °vemataśaraśa°; L: tanturivemataśaraśa°; PsP_L: tantuturī° **24** B, J, L: pratyayaṃ; D: pratyake; PsP_L: pratyayeṣu; Tib: so sor **25** B, J, L: ghaṭo **26** D: °upalabhyemāna°

समुदितेष्वपि तन्त्वादिषु[1] नास्ति पटः[2] प्रत्येकम्[3] अवयवेष्वविद्यमा-
J33v नत्वाद्[4] एकस्य च[5] कार्यस्य[6] खण्डश[7] उत्पत्तिप्रसङ्गात्। तस्मात्
फलाभावान् न सन्ति प्रत्ययाः स्वभावत[8] इति॥

§152. **अथासदपि तत्[9] तेभ्यः[10] प्रत्ययेभ्यः[11] प्रवर्तते।** PsP$_L$ 88
फलम् [MMK I.12abc$_1$]

इत्यभिप्रायः स्यात्।

अप्रत्ययेभ्यो[12] ऽपि कस्मान् नाभिप्रवर्तते॥ [MMK I.12c$_2$-d]

अप्रत्ययेष्व्[13] अपि नास्ति फलमित्य् अप्रत्ययेभ्यो[14] ऽपि वीरणा-
B28r दिभ्यः[15] कस्मान्[16] नाभिप्रवर्तते पट[17] इति नास्ति[18] फलप्रवृत्तिः[19]
स्वरूपतः[20]॥

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27 J: °tvoc 28 P: om.

1 D: tentvādiṣu; J, L: tattvādiṣu 2 B, J: ghaṭāḥ; D: paśaḥ; L: ghaṭoḥ 3 D: prayobhyekam 4 Q: avayaveṣu vidyamānatvāt ∴ avayaveṣv avidyamānatvād 5 Em: ca. P, Q: om. ca; B, D, J, L: om. ca; PsP$_L$: om. ca; Tib: dang 6 B, J, L: kāyasya 7 B, D: khaṇḍaṇa 8 Tib: n.e. svabhāvataḥ 9 P: tan 10 L: tetyaḥ 11 B, D, J, L: om.; conj. by LVP: [pratyayebhyaḥ] 12 Em. following Saito 1984: 230, n. 41 and 1985: 25f. P, Q: om. apratyayebhyo ’pi kasmān nābhipravartate; B, D, J, L: om. apratyayebhyo ’pi kasmān nābhipravartate; conj. by LVP: [apratyayebhyo ’pi kasmān nābhi]pravartate phalam. See Translation note. 13 P: pratyayeṣu 14 D: apratyarebhyo 15 D, L: °ādityaḥ 16 D: kalān 17 B, J, L: ghaṭā 18 L: nyasti 19 D: °pravṛti 20 Tib: n.e. svarūpataḥ

§153. अत्राह – यद्यन्यत् फलं[1] स्यादन्ये च[2] प्रत्ययाः। तदा किं प्रत्ययेषु फलम् अस्ति[3] नास्तीति[4] स्याच् चिन्ता। नास्ति तु व्यतिरिक्तं[5] फलम्। किं तर्हि। प्रत्ययमयम् एवेति[6]॥ Q14v

§154. उच्यते –

फलं च प्रत्ययमयं[7] प्रत्ययाश्[8] चास्वयम्मयाः[9]।
फलमस्वमयेभ्यो[10] यत् तत् प्रत्ययमयं कथम्॥ [MMK I.13]

यदि प्रत्ययमयं[11] प्रत्ययविकारः फलम्[12] इति व्यवस्थाप्यते। तद्[13] अयुक्तं यस्मात् ते ऽपि प्रत्यया अस्वयम्मया[14] अप्रत्ययस्वभावा L27r
PsP_L 89 इत्यर्थः। तन्तुमयो[15] हि पट[16] इति। उच्यते – स्यात् पटो[17] यदि तन्तव[18] एव[19] स्वभावसिद्धाः स्युः। ते[20] ह्य् अंशुमया[21] अंशुविकारा[22] न[23] स्वभावसिद्धाः। ततश् च[24] तेभ्यो ऽस्वयम्मयेभ्यो[25] यत्[26]

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1 L: phala 2 B, J, L: va 3 D: atti 4 D: ti 5 L: vyatiriktā 6 B, J, L: avayaveti; D: aveti 7 L: pratyayasaṃyaṃ 8 Q: pratyayān 9 P: cā[1]yaṃ[1]mayāḥ; Q: cātva(?)yaṃ°; D: casva°; J: °mayoḥ 10 D: °mayetyā 11 D: °meyaṃ; Tib translates *pratyayamaya* as *rkyen gyi rang bzhin* throughout 12 D: phalām 13 D: dad 14 D: atyayaṃmayā 15 P: taṇ+maḍ+(o); B, D, J, L: °yā 16 B, J, L: ghaṭa; D: pata 17 B, J, L: ghaṭā; D: paṭā 18 D: tanteva; L: taṃntava 19 B, J, L: eṣa; Tib: n.e. eva 20 D: ta 21 P: a(ś)u(m)ayā; em. by LVP: aṃśa° on the basis of Tib: cha shas; *cha shas* may, however, be the translation for *aṃśu*. 22 P: a.[1](v)ikārā; em. by LVP: aṃśa° 23 D: ma 24 Tib: n.e. ca 25 Q: asvayaṃsvabhāvebhyo; B, D, J: ’svayamayasvabhāvebhyo; L: svayamayasvabhāvebhyo; conj. by LVP: ’svayaṃmaye[bhyo ’]svabhāvebhyo; Tib: bdag nyid kyi rang bzhin ma yin pa de dag las (= tebhyo ’svayammayebhyo). De Jong follows D and emends PsP_L to: ’*svayaṃmayasvabhāvebhyo*. He is of the opinion that this reading is confirmed by Tib but note that *asvayammayāḥ*

फलं पटाख्यं[1] तत् कथं तन्तुमयं[2] भविष्यति॥

यथोक्तम् –

घटः[3] कारणतः सिद्धः सिद्धं कारणमन्यतः।
सिद्धिर् यस्य[4] स्वतो नास्ति तदन्यज् जनयेत् कथम्॥

इति॥

तस्मान् न प्रत्ययमयम्[5] [MMK I.14a]

फलं[6] संविद्यते॥

§155. अप्रत्ययमयं[7] तर्ह्य्[8] अस्तु।

J34r **नाप्रत्ययमयं[9] फलम्[10]।**
संविद्यते [MMK I.14b-c_1]

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of I.13b and of its first instance in the commentary is translated as *bdag gi rang bzhin min* (that is, *rang bzhin* translates °*maya*, not *svabhāva*). The paper mss presumably received the interpolated reading found in Q from ms δ via ms ι. [26] L: ya

[1] B, J, L: ghaṭākhyaṃ [2] B: tatumayaṃ [3] P: paṭaḥ; B: yataḥ; D: paṭhaḥ; J, L: pataḥ; PsP_L: paṭaḥ; PsP Tib: snam bu; BP: snam bu. See Translation note. [4] P: Ø; D: yasā [5] B, D, J, L: °mayī [6] Tib: de phyir rkyen gyi rang bzhin gyi 'bras bu ni yod pa ma yin no ⁖ phalaṃ saṃvidyate, i.e., Tib, unlike Skt which merely clarifies the quarter by adding two words, provides a gloss for the quarter. [7] B: °maya [8] Q: tahya [9] D: mā° [10] Q: om.

इति। तन्तुमयो[1] यदा[2] पटो[3] नास्ति' तदा कथं[4] विरुद्धो[5] वीरणमयः स्यात्॥ P16v

§156. अत्राह – मा भूत्[6] फलम्' प्रत्ययाप्रत्ययनियमस् तु विद्यते। तथा च भवान्[7] ब्रवीति[8] यद्यसत् फलं प्रत्ययेभ्यः[9] प्रवर्तते[10] ऽप्रत्ययेभ्यो[11] ऽपि[12] कस्मान् नाभिप्रवर्तत[13] इति। न चासति[14] फले पटकटाख्ये[15] तन्तुवीरणानां[16] प्रत्ययाप्रत्ययत्वं[17] युक्तम्[18]। अतः फलम्[19] अप्यस्तीति॥

§157. उच्यते – स्यात् फलं यदि[20] प्रत्ययाप्रत्यया[21] एव[22] स्युः। सति[23] हि फल इमे ऽस्य प्रत्यया इमे ऽप्रत्यया इति स्यात्। तच् च B28v विचार्यमाणं नास्तीति[24]॥

PsP_L 90 **फलाभावात् प्रत्ययाप्रत्ययाः[25] कुतः॥** [MMK I.14 c_2-d]

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[1] D: °mayā; Tib adds *yang* (gang gi tshe snam bu snal ma'i rang bzhin du yang med pa) [2] D: padā [3] B, J: ghaṭo; D: paṭā [4] L: thaṃ [5] Q: viruddhe; B, J, L: om.; PsP_L: om. LVP (PsP_L 89, n. 5) notes that Tib reads *de'i tshe 'gal ba 'jag ma'i rang bzhin du ji ltar 'gyur* and reconstructs the Skt as *tadā kathaṃ viruddhavīraṇamayaḥ* ... . [6] B: tūt [7] Q: bhagavā; J, L: bhagavān [8] D: tuvīti [9] D: °yetyaḥ; L: pratyayaḥ [10] P: p+[1](rtt)ạte; D: prarvarttato [11] D: apratyayette [12] D: vi [13] P: Ø; Q: nābhivarttate; L: nobhi° [14] L: vāsati [15] D: paṭakaśekhye [16] D: maṃtu° [17] P: pratyayānām pratyayatvaṃ; B, D, J, L: pratyayānāṃ pratyayatvaṃ; LVP: pratyayā-nāṃ pratyayatvaṃ; Tib: rkyen dang rkyen ma yin pa nyid [18] D: muktaṃm [19] D: phalem [20] D: yādi [21] D: °yāṃ [22] Tib: n.e. eva [23] Tib: 'di ltar 'bras bu yod na ⁘ sati hi phale [24] Tib: med pa nyid de | de'i phyir ⁘ nāstīti [25] B, D, J, L: °yā

प्रत्ययाश् चाप्रत्ययाश् चेति समासः[1]। तस्मान् नास्ति भावानां स्वभावतः[2] समुत्पत्तिरिति॥

§158. यथोक्तमार्यरत्नाकरसूत्रे –

शून्यविद्य[3] न हि[4] विद्यते क्वचिद्[5] अन्तरीक्षि[6] शकुनस्य[7] वा[8] पदम्[9]।
यो[10] न विद्यति सभावतः[11] क्वचित्[12] सो[13] न जातु परहेतु[14] भेष्यति[15]॥

यस्य नैव हि सभावु[16] लभ्यते[17] सो[18] ऽसभावु[19] परपत्ययः[20] कथम्।

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1 D: samāsa 2 J: svabhāvetaḥ; L: svabhāvatḥ (*t* with *virāma*); Tib: n.e. svabhāvataḥ 3 Q: śūnyavidyā; B, J, L: śūnyavidye; D: śūnyavidyate. *LṬ: śūnyavidyeti | śūnyā 'vidyā (cf. Yonezawa 2004: 126, 150 [fol. 3a6]). I understand *śūnyavidya* of the verse as intending *śūny' avidya*. Tib: gang na'ang stong pa rig pa med pa ni ‖. The first four verses are in *rathoddhatā* metre. 4 Q: om. 5 P: ⊗; PsP$_L$: kvaci. 6 Q: °kśe; L: °kśe 7 D: śakunatya 8 Q: om. *LṬ: śakuner iva padaṃ yathā antarīkṣe nāsti (cf. Yonezawa 2004: 126, 151 [fol. 3a6]); cf. BHSD s.v. vā (= iva) 9 Q: pādaṃ 10 Em. following LVP: yo. P: ya (following *akṣara* damaged); Q: yan; B: ya; D, J, L: yan 11 P: ⊗; B, D, J: svabhāvataḥ; L: svabhāvātaḥ 12 LVP: kvaci 13 D, J, L: sā 14 Q: °hetur; B: °hetur 15 B, D, J, L: bhaviṣyati 16 P: sabhāvubhā; B, J, L: svabhāva 17 PsP$_L$: labhyati 18 D: svo 19 Em. following LVP: 'sabhāvu (the metre requires a light syllable). P, Q: 'svabhāvu; B, J, L: 'svabhāva; D: 'svabhāvu 20 Em.: parapatyayaḥ. P, Q: parapratyayaḥ (*pra*° is unmetrical); B, D, J, L: parapratyayaḥ; PsP$_L$: parapaccayaḥ

अस्वभावु[1] परु[2] किं जनीष्यति[3] एष हेतु सुगतेन[4] देशितः[5] ॥ L27v
सर्व धर्म अचला[6] दृढ[7] स्थिता निर्विकार निरुपद्रवाः[8] शिवाः[9] ।
अन्तरीक्षपथतुल्य ऽजानका[10] अत्र[11] मुह्यति जगं[12] अजानकम् ॥
शैलपर्वत यथा अकम्पिया एव[13] धर्म अविकम्पियाः सदा। J34v
नो[14] च्यवन्ति[15] न पि[16] चोपपद्यिषु[17] एव[18] धर्मत[19] जिनेन[20]
PsP$_L$ 91 देशिता[21] ॥

इत्यादि॥

तथा

यो[22] न[23] पि जायति[24] नो[25] चुपपद्यी[26] न[27] च्यवते[28] न पि
जीर्यति[29] धर्मः।

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[1] L: asvabhāva [2] L: puru; PsP$_L$: paraṃ (cf. PsP$_L$ 90, n. 7). [3] Q: janiṣyatī [4] Q: saṃgatena [5] Q: diśitaḥ; D: daśitaḥ [6] D: ayalā [7] PsP$_L$: dṛḍhaṃ [8] D: °vā [9] D, J: śivā; L: śitāḥ [10] Em. following LVP: 'jānakā. P: jānakā; Q: jānikā; B, D, J, L: jānakā; PsP Tib: shes pa med pa. [11] Q: tatra; PsP$_L$: tatra. Tib: de la [12] Q: jagaḥ; D: jayaṃ [13] PsP$_L$: evaṃ, second syllable read as light (cf. PsP$_L$ 90, n. 10). [14] D: mo [15] L: cyavanni [16] Q: vi [17] P: copapadyayū; B, J, L: nopipadyeyu; D: nopapadyaṣu; PsP$_L$: copapadyayu [18] PsP$_L$: evaṃ. The meter requires a light syllable; *eva* would have been read as *evã* [19] Q: dharma; em. by LVP: dharmaṇa; Tib: chos rnams [20] D: jinana [21] P: deśita; Q: diśitā [22] D: yomya; J: yoja. The next three verses are in *dodhaka* metre. [23] D: ne [24] D: jāṣati [25] PsP$_L$: nā, LVP (PsP$_L$ 600) corrects to *no* [26] B, J, L: vu°; D: vuyapadvī [27] PsP$_L$: no. [28] L: cyacato [29] B, J, L: jīyeti; D: jīnaṃti

तम् जिनु[1] देशयती[2] नरसिंहस्[3] तत्र[4] निवेशयि सत्वशतानि॥

यस्य सभावु[5] न विद्यति कश्चिन्[6] नो[7] परभावतु[8] केनचि[9] लब्धः[10]।
नान्तरतो[11] न पि[12] बाहिरतो[13] वा लभ्यति[14] तत्र[15] निवेशयि
D15r नाथः॥

शान्त गती[16] कथिता सुगतेना[17] नो[18] च गती[19] उपलभ्यति[20]
काचित्[21]।

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1 B, D, L: jina 2 At PsP$_{L}$ 243.4 LVP, against the mss, emends to *darśayatī* 3 Q: narasighas; B, D, J, L: narasiṃghas. 4 At the equivalent for PsP$_{L}$ 243.5, P, B, D, J and L read *tatra nideśayi satvamaharṣī* for *tatra niveśayi satvaśatāni*. LVP (PsP$_{L}$ 243, n. 3) states that PsP Tib presents the equivalent for *tatra niveśayi satvaśatāni*. Galloway (2001: 330) accepts the reading *tatra nideśayi satvamaharṣī* for his edition of the citation in PsP chapter 13. 5 P: svabhāvu, also at its equivalent for PsP$_{L}$ 243.6; B, D, J, L: svabhāvu 6 Q: kaści; LVP: kaści; Galloway (2001: 330) accepts *kaści* for the PsP chapter 13 citation but notes "Should be *kaścid*." 7 D: nā 8 Galloway (2001: 330) reads *parabhāva tu*. 9 B, J, L: kenavi 10 B: ruddhaḥ; J, L: luddhaḥ 11 Galloway (2001: 331) reads *na-antar ato*. 12 P: pi na ⁘ na pi, but *na pi* at the equivalent for PsP$_{L}$ 243.8 13 L: bāhito. Galloway (2001: 331) reads *bahir ato*. 14 D: latyati 15 D: tratra 16 B, J, L: matī 17 Q: °na; P at the equivalent for PsP$_{L}$ 243.8: °nā 18 D: nā 19 J: garja; L: garji 20 D: upalatyati. P at the equivalent for PsP$_{L}$ 243.11: upapadyati. LVP emends *upapadyati* of his edition to *upalabhyati* (cf. PsP$_{L}$ 243, n. 6; Tib: *rnyed pa*). Galloway (2001: 331) retains the reading *upapadyati*. 21 P: kāñcit, but P at the equivalent for PsP$_{L}$ 243.11: kācit; B, D, J, L: kācit; PsP$_{L}$: kāci. Galloway (2001: 331) accepts *kāci*.

तत्र च वीहरसी[1] गतिमुक्तो[2] मुक्तकु[3] मोचयसी[4] बहुसत्वान्॥

इति विस्तरः॥

§159. इत्याचार्यचन्द्रकीर्तिपादोपरचितायां प्रसन्नपदायां मध्यमकवृत्तौ प्रत्ययपरीक्षा नाम प्रथमं प्रकरणम्॥

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[1] Em.: vīharasī. P, Q: vyāharasī, P also vyāharasī at the equivalent for PsP$_{\mathrm{L}}$ 243.12; B, D, J, L: vyāharasī; PsP$_{\mathrm{L}}$: voharasī; Tib: rnam par gsungs. Galloway (2001: 331) emends, following LVP, to *voharasī*. [2] B, J, L: gatiyukto; D: muktogatimukto [3] P: muktaka, P at the equivalent of PsP$_{\mathrm{L}}$ 243.13: muktaku; Q: muktakṣa; B, J, L: yuktaku; [4] L: mocasī

Diplomatic Edition

Ms P

Diplomatic Edition Ms P

Introduction

Given the importance of ms P for establishing the critical text of the PsP, a diplomatic edition of it is presented here.

When I began to prepare the diplomatic edition a number of years ago, I decided to deviate slightly from the symbols commonly used for diplomatic transcription and to introduce one or two more of my own invention.[1] One of the purposes for doing so was to provide the reader who is unfamiliar with the idiosyncrasies of old Nepalese script, and who therefore must rely on the transcription instead of the manuscript, with additional information about the *akṣara*s that are damaged or in damaged zones of the manuscript. I in particular chose to employ the symbol " + " as contrast for the symbol " . " (see below Editorial Signs) in order to distinguish parts of *akṣara*s physically no longer present (owing to the fact that the palm-leaf background is no longer present) from parts of *akṣara*s that are to some degree visible but have been rendered unidentifiable due to damage.

There are, of course, numerous *akṣara*s and parts of *akṣara*s in ms P that lack a piece of their base material and yet are to a degree still visible but nevertheless unidentifiable. A decision had to be made in each case whether the *akṣara* or its part should be recorded as non-existent (i.e., as " + " or " + ", respectively) or as damaged (i.e., " .. " or " . ", respectively). Usually if only a small part of a stroke remained, for example, the foot of a vertical stroke that could not be identified as belonging to any *akṣara* in particular, and the rest of the *akṣara* had broken off or been eaten away, the *akṣara* was recorded

[1] These conventions have since been used for a number of critical and diplomatic editions produced by other scholars.

as missing. However, if the top hooks of a line of *akṣara*s remained after the entire bodies of the *akṣara*s had peeled off together with the upper layer of palm leaf, I often recorded these *akṣara*s as merely unidentifiable due to damage, because the hooks alone revealed enough information about the probability of the *akṣara*s beneath them to lead to the supposition that they quite possibly corresponded in number and perhaps even in identity to the *akṣara*s expected on the basis of the other manuscripts, but again did not supply enough detail for the surmised *akṣara*s to then be placed in round brackets (i.e., uncertain reading due to damage).

This implementation of conventions that differentiate between non-existent and unidentifiable parts of *akṣara*s informs the reader whether my indication of *akṣara* parts is based purely on the readings from the other PsP manuscripts or whether it is based on marks on the palm leaf. The small cross – " + " – was introduced primarily to deal with the many cases of damage above the line of writing where superscribed *r*, *anusvāra* and various vowel markers are expected. To illustrate the system with a simple hypothetical example, if the word *karma* would be attested in the other manuscripts but in ms P a piece of the palm leaf is missing above the line of writing, I transcribe the word as *ka +ma*,[2] therewith informing the reader 1) that the writing basis where the superscript *r* is expected is missing, 2) that I nevertheless do assume, based on the other manuscripts, an additional element for the *akṣara ma*, but 3) that this assumption, owing to the

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[2] It would actually be transcribed *ka̦ +ma̦*. The additional markers added to inherent *a* are explained in a following paragraph.
The conjunct *rm* is also attested without superscribed *r* in the manuscript's script and is written as *m* with a short horizontal stroke (described earlier as prescript *r*) attached to the left vertical stroke of *m*. For the example above, I assume only superscribed *r* but the transcription *ka̦ +ma̦* could theoretically also cover an instance of a missing alternative prescribed *r*; however in the latter case it would have to be assumed that the palm leaf above *ma* is intact but lacking the expected *r* and exhibits a hole or tear just before *ma*. The alternative mode of forming *rm* with a prescript occurs much less often in the manuscript than the form superscript *r* plus *m* does, and as a rule I do not assume its presence in the damaged area before *m* if superscribed *r* is not present. Only if some sort of mark before the *ma* would be vaguely visible might I assume *rm* with prescribed *r*, and in such a case I would likely be inclined to base the transcription on the visible evidence and write [*r*]*ma* (i.e., pre-scribed *r* uncertain due to damage).

lack of a physical basis for the supposed *akṣara* part, could be wrong and the word may have lacked superscript *r*: given the possibility that in old Nepalese script *ā* can be indicated with a stroke above the line, the word may actually have been *kāma*. This method has the advantage of removing ambiguity from the dot (" . ") commonly used in diplomatic transcription to stand for both non-preserved (due to damage to the basis) and existent but unidentifiable *akṣara* parts. Readers of the diplomatic transcription alone are thus not burdened with the uncertainty engendered by the bi-functional " . ", that is, they are not left wondering if a mark over the *ma* was visible on the palm leaf but was too marred to be recorded even as a damaged and thus uncertain *r*—a possibility that could induce a reader to assume that the illegible ink-mark above *ma* might indeed be supportive of the reading *karma* attested in the other manuscripts—or wondering if the area of palm leaf where *r* would be expected had perhaps been eaten away by insects. In the first instance, there exists some solid evidence on which to base the assumption that the expected *akṣara*(-part) was originally present and legible; in the second, the physical basis for the evidence is completely missing. It goes without saying that a diplomatic transcription with its various symbols is unable to perfectly mirror all the details of a manuscript, but inclusion of the small cross in the group of signs represents an attempt to present a somewhat clearer picture of the manuscript and to avoid, as much as possible, misleading the reader with respect to the evidence.

It was especially important to introduce " + " as a convention in the present study because ms P is one of the most important extant manuscripts of the PsP. Should other manuscripts in P's line come to light in the future, their preserved text may contribute to restoring some of the damaged readings in ms P; but until then, the diplomatic edition informs when and where I literally grasp at thin air and turn to and rely on the other manuscripts.

I also found it necessary to indicate, in cases of damage to the palm leaf above and below the main *akṣara* line, that my assumptions of *a* and *ā* within words are based on the other manuscripts and are not completely beyond the realm of conjecture. If inherent *a* is expected in a word, for example, after initial *k* in *kadācit*, but a portion of the

palm leaf above or below *k*, where other vowel markers could be written, is missing, *a* will appear with a small upright or inverted tack-like shape under it,[3] i.e., as “a̝” or “a̞”, depending on whether the missing leaf is above or below. Similarly, if *ā* is expected in a word, for example after *d* in *kadācit*, and the usual *ā* marker does follow the consonant *d* but the leaf directly above it is missing, *ā* is presented as ā̝ for the sake of indicating that the *akṣara* is assumed to be *dā* but may have (incorrectly) read *do* or *dau*.[4] If, however, vowel strokes such as the vertical stroke for *i*, *o*, *ai*, *au* or *ī* or the *pṛṣṭhamātrā* before the consonant are written beside consonants where expected but the portion of the palm leaf containing the further necessary identifiers is missing, I record, depending on the extent of damage in the environs, the vowel as a single dot (i.e., “ . ”, indicating unidentifiability due to damage) or in round brackets (i.e., “( )”, indicating uncertainty due to damage). In the latter case the lower tack-like shapes are never added to the vowel, since these are reserved for inherent *a* or *ā*, which are not lacking any parts and can be read as such regardless of upper or lower leaf loss; the ambiguity arises because the missing leaf may have contained superscript markers.

Whenever missing *akṣara*s, or the initial or final missing parts of *akṣara*s (the latter including inherent *a* in cases of post-consonant damage), or *akṣara*s which have experienced damage to the extent that even an uncertain (i.e., “( )”) reading is impossible, are recorded, they are separated from other *akṣara*s by a space to make clear the extension of the *akṣara*; parts of single *akṣara*s are not separated from the rest of the *akṣara*. Thus the *akṣara kta* whose *t* is unidentifiable due to damage is written *k.a* and can remain part of a word, e.g., *yathok.am*, but an *akṣara* whose initial or final part, that is, a part bordering onto the next *akṣara* in the transcription, is missing or unidentifiable is separated, depending on the point of damage, from the previous or next *akṣara*; e.g., if *k* is damaged, then *yatho .tam* is transcribed. While this does not necessarily contribute to “easy

[3] Unicode 031D (combining up tack below) and 031E (combining down tack below).

[4] If damage, staining, etc., would occur immediately to the right of the first two consonants (on the level of the consonants), the transcription would usually read *k. d. cit*

reading" of the transcription, it does serve to convey at a glance the complete *akṣara* units in damaged areas and to minimize any confusion regarding the *akṣara*s to which the dots and crosses belong. The confusion this method aims to avoid tends otherwise to arise particularly for *akṣara*s with final *anusvāra* and *visarga*. Damaged *akṣara*s can be transcribed in various ways depending on the exact place(s) of damage, for example, the *akṣara ktyā* with damage rendering parts of it unidentifiable can appear as *.tyā*, *k.yā*, *.t.ā*, *.ty.*, but since *akṣara* "part" refers to an affected section of the *akṣara* in relation to the unaffected section, and not necessarily to a missing or damaged individual element of the *akṣara*, *ktyā* with damage to *t* and *y* will be recorded as *k.ā* (" . " here comprising all damaged parts between the two identifiable parts of the *akṣara*) and not as *k..ā* with two dots in the middle; and *ktyā* with damage to *y* and *ā* will be recorded as *kt.* (" . " here comprising all damaged parts after the still identifiable parts of the *akṣara* and including the damaged vowel marker) but not as *kt..* with two dots at the end (" .. " stands exclusively for a full *akṣara* which is unidentifiable due to damage).

The separation from the next *akṣara* of *akṣara*s with loss of or damage to the *anusvāra* or *visarga* specifies that " + " or " . " denote the final element of the relevant *akṣara*, not a damaged first member of a consonant cluster belonging to the following *akṣara*. This method has been followed consistently throughout, and although having to read *eta .yuktam* for the obvious *etad yuktam* attested in all other manuscripts may prove somewhat irritating at first, the advantages of this mode of proceeding outweigh its awkwardness. With it, I can often show via the transcription alone what can be seen on the palm leaf; in the case of *etad yuktam*, the reader can see by way of *eta .yuktam* that a consonant cluster of which the initial portion has been damaged makes up the first part of the third *akṣara*. This is especially useful in cases of more extensive damage. If the words expected on the basis of the other manuscripts are *etad yuktam*, and the *ta* of the expected word *etad* as well as the *d* of the conjunct is so badly damaged that identification is impossible, *e .. .yuktam* will appear. However, should a slightly water-damaged ink-mark stand above the damaged *akṣara* thought to be, according to the other manuscripts, the *akṣara ta*, and should *y* stand alone as a full initial consonant, the transcription will

show *e* .[*ṃ*] *yuktam*, quickly revealing that the reading appears to have been *evaṃ yuktam*.

*virāma*s that are expected but missing on account of insect damage or breakage are recorded as “ ₊ ”.

Stylized final *m* plus *virāma* has been recorded as m*, i.e., has not been allotted a special sign.

Editorial Signs

+	indicates an *akṣara* that is physically missing due to breakage, fibre loss, or a hole in the palm leaf
₊	indicates part of an *akṣara* that is physically missing due to breakage, fibre loss or a hole in the palm leaf
..	indicates an *akṣara* that is visible but unidentifiable due to damage to the *akṣara*
.	indicates part of an *akṣara* that is visible but unidentifiable due to damage to the *akṣara*
( )	enclose *akṣara*s or parts of *akṣara*s whose reading is uncertain due to damage
///	indicates breakage
a̝	indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *u* or *ū*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *below* the *akṣara*
a̞	indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *ā*, *i*, *e*, *ai* or *o*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *above* the *akṣara*[5]

[5] “Above the *akṣara*” refers to the area in which the diagonal and curved strokes for marking the vowels could be written and does not include the area to the left of the *akṣara* where the *pṛṣṭhamātrā* stroke is written.

ā̩	indicates the vowel *ā* where *ā* is expected but where the reading *ā*—instead of *ī*, *o*, or *au*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *above* the *akṣara*
{ }	enclose an identifiable scribal deletion
({ })	enclose a scribal deletion of which the identification is uncertain
{{ }}	enclose an unidentifiable scribal deletion. If not marked by a footnote, the deletion involves not more than the space for one *akṣara*
¦	line-filler: either a vertical line with a short diagonal stroke right and downward from its centre (resembles a cancelled *daṇḍa*), or two short vertical lines stacked one above the other (resembles a broken *daṇḍa*)
◎	string-hole
▯	rectangular empty space between sections, viz. "columns"
’	*avagraha*
*	*virāma*

Diplomatic Edition

[P 2r1] ātmabhāvonmajjanaṃ | ucchittir ucchedaḥ prabandhavicchittir ity arthaḥ | śāsvato nityaḥ sarvvakālasthāsnur ity a ¦ □ rthaḥ | ekaś cāsāv arthaś ce{|}ty akārtho ’[1]bhinnārtho na pṛthag ity arthaḥ | nānārtho bhinnārtho pṛthag ity arthaḥ | āgatir āgama ¦ □ ḥ | viprakṛṣṭadeśāvasthitānāṃ sannikṛṣṭadeśāgamana{ḥ}[2]m* nirggatir nirggamaḥ sannikṛṣṭadeśāvasthitā ¦

[P 2r2] nāṃ viprakṛṣṭadeśagamanam* | etir ggatyarthaḥ | pratiḥ prāptyarthaḥ | upasarggavasena dhātvarthavipariṇāmāt* | □ uparggeṇa hi dhātvartho balād anyatra nīyate | gaṅgāsalilamādhuryaṃ sāgareṇa yathāmbhaseti pratītyaśabdātra lyabantaḥ □ prāptāv a{t}[3]pekṣāyāṃ varttate {|} samutpūrvvaḥ padiḥ prādurbhāvārtha iti samutpādaśabdaḥ prādu(r)bhā(v)e va (¦)

[P 2r3] rttate | tataś ca hetupratyayāpekṣo bhāvānām utpādaḥ | pratītyasamutpādārthaḥ | apare tu bruvate | i □ tir ggatir ggamanam vināśaḥ itau sādhava ityāḥ | prati +(v)īpsārtha ity evan taddhitāntam

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[1] The *avagraha* has been written over an erased *bha*.

[2] It is difficult to determine if the pale circle over °*na* is a watermark or an erased *anusvāra*. It appears that the scribe partially erased the *visarga* he had written and then added a small stroke under the upper circle of the *visarga* (over the lower circle) in order to indicate that the circle together with the stroke now stand for the stylized final *m* with *vigraha*.

[3] *t* = stroke for *t* as initial *akṣara*-element.

ityaśabdaṃ vyutpādya prati prati i ¦ ⊔ tyānām vināsinām utpādaḥ | pratītyasamutpāda iti varṇṇayanti | teṣāṃ pra(tītyasa)mutpādaṃ vo bhikṣa (¦)

[P 2r4] vo deśayiṣyāmi | yaḥ pratītyasamutpādam paśyati sa dharmam paśyatīty evamādau viṣaye vīpsārthasya sa ◎ mbhavāt* | samāsasambhavāc ca syāt* jyāyasī vyut(p)attiḥ | (i)ha tu .. kṣuḥ p+ạtītya rūpāṇi cotpadyate cakṣurvijñānam ity eva ¦ ◎ mādau viṣaye sākṣād aṅgīkṛtārthaviseṣe cakṣuḥ pratītyeti pratītyaśabda ekacakṣurindriyahe ¦

[P 2r5] tukāyām apy ekavijñānotpattāv abhīṣṭāyāṃ kuto vīpsārthatā | prāptyārthas tv anaṅgīkṛtārthaviśe ⊔ ṣe {|}pi pratītyaśabde (sa) .. (v). +(i) .. .. + m(bh)ạ(v)ạḥ pratītya .. +utpāda (i) + + (ṅ)+ī .. (t)ārthaviśeṣe pi sambhavati ca ⊔ kṣuḥ | pratītya cakṣuḥ prāpya cakṣur apekṣyeti vyākhyā syāt* | taddhitānte cetya(śabd)e cakṣuḥ pratī(tya) ¦

[P 2r6] rūpāṇi cotpadyate cakṣurvvijñānaṃm ity atra pratītyasabdasyāvyayatvābhāvāt samāsāsadbhāvā(c ca) .(ibhakt)i ⊔ śrutau satyāṃ cakṣuḥ (pratīty). + + + + + + + (ti) pāṭhaḥ (s)+ān na caita(d ev)[4]am ity ạvyạyạs(y)+ + + .. .tạ(sya v)yutpạttir i(ty u)p(e) ⊔ yā | yas tu vīpsārthatvāt* pratyupasarggasya eteḥ prāptyarthatvāt* samutpādaśabdasya ca sambha(vā)rtha(tvāt*) ¦

[P 2r7] +ā(ṃs) +ān+ p(r)ạtyạyān+ p(r)ạtītyạsạmutpādaḥ prāpya sambhava ity eke | prati prati vināśinā(m u) .(ā) ⊔ daḥ pratītyasamutpāda (i) + + + + + + .. (kh)yā(n)am anū(dya) .. .. ṇam ạ(bh)idha .e (ta)sya + + ..

[4] The line under the *akṣara*-element *d* which causes it to look like *dy* is not an inkstroke but rather a mark caused by worms.

.ān. (vādākauśalam). □ va tāvat sa .(bhā) .. (t). (|) kiṃ kāraṇaṃ | yo (h)i prāptyar(tha)m pratītyaśabdaṃ vyācaṣṭe nāsau pratiṃ vī-(ps)ārtha(ṃ vyā)

[P 2v1] + .. (n)ạ̄ .(y)+ t+ prạ̄ptyạ +thạ+ k+ (n t)ạ +h+ prạt+ prāptyartha(m e)t+ (c)a gatyarthaṃ samuditañ ca pratītyaśabdaṃ prāptāv eva varṇṇayati | ten(e) .. +(ī)+ + + + □ + ..ḥ pratītya sa(m)+ (tp)ā(d)ạ + + + + + + + + + + .. (sa)mutpādaśabdena yadi ni(r)ạvạ .. + + + + + (d)ạ̄ +(th)ạpạrāma ¦ □ +ṣo vivakṣi .. .. .. + .. (tpāda) iti (vīpsā)sambandhaḥ

[P 2v2] kriyate | atha viśeṣaparāmarṣas tadā cakṣuḥ prāpya rūpāṇi ceti na vīpsāyāḥ sambandha it(i |) + + + □ + + nuvādākau .. + + + + + + + + + + + (c). (kṣ).(ḥ) pratītya rūpāṇi co(tp). + + + + + + + (t). .(obh)ạyārthābhi □ sambandhā(s)ạ +bhạ(vād iti)[5] .. .. .. + + + + + + + + + + + + + + + + + + + ... (m). .. iti yu ¦

[P 2v3] ktya({|})nutpādānena pratijñāmātratvāt* | athāyam abhi .āyaḥ {|} syād arūpitvād vijñānasya cakṣuṣạ̄ prāpti ¦ □ +nnạ̄sti rūpiṇạ̄(m)+ (v)ạ tạt*(pr)ạ̄ .. .. (śa)nạ̄(d)+ t(y et)ạ + + + + + + + + + + + + r(i) tyạ p(i) prāptyabhyupagamāt* prāpya □ śabdasya cāpe(kṣyaśa)bdaparyāya-tvāt* prāpyārthasyaivācāryanāgārjunena pratītya(śa)bdạsyạ tạt tat prāpya ¦

[P 2v4] yad utpannaṃ notpannan tat svabhāvata ity abhyupagamāt* | dūṣaṇam api nopapadyata ity apare | yac cāpi sva ◎ matam vyava-

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[5] It does not appear that what follows can be the *yad uktaṃ* expected by LVP's edition. Only the lower parts of two *akṣara*s are visible; the first element of each, respectively, appears to be *v* and *t*. The vertical stroke between them suggests medial *ā* or medial *i*.

sthāpitaṃ kin tarhy asmin* satī(d)am bhavati | (a) +(y)+ (tpād)+ + + (m) utpadyata itīdaṃpratyayatārthaḥ | pratītyasamutpā ¦ ◎ dārtha iti tad api nopapadyate pratītyasamutpādaśabdayoḥ pratyekam arthaviśeṣānabhidhānāt* | ta

[P 2v5] dvyutpādasya ca vivakṣitatvāt* | athāpi rūḍhiśabdam pratītyasamutpādaśabdam abhyupetyāraṇyetilakā □ divad evam ucyate tad api nopapannam avayavārthānugamasyaiva pratītyasamutpādasyācāryeṇa tat tat prāpya yad utpa{|}nnaṃ notpa □ nnan tat* svabhāvata ity abhyupagamāt* | athāsmina satīdam bhavati hrasve dīrghaṃ yathā satīti {{}}[6]khyāya

[P 2v6] mānena tu tad evābhyupagataṃ bhavati hrasvam pratītya hrasvam prāpya hrasvam apekṣya dīrgham bhavatīti | tataś ca yad eva □ dūṣyate tad evābhyupagamyate iti na yujyate ity alam prasaṅgena | tad evaṃ hetupratyayāpekṣam bhāvānām utpādam paridīpa ¦ □ yatā bhagavatā ’he({tu})tvekahetuviṣamahetusaṃbhūtatvaṃ svaparobhayakṛtatvañ ca bhāvānāṃ niṣiddham bhavati |

[P 2v7] tanniṣedhāc ca sāmvṛtānāṃ padārthānāṃ yathāvasthitaṃ sāmvṛtaṃ svarūpam udbhāvitam bhavati | sa evedānīṃ sā □ mvṛtaḥ pratītyasamutpādaḥ svabhāvenānutpanna{|}tvād āryajñānāpekṣyayā nāsmin nirodho vidyate yāvan nāsmin nirggamo ¦ □ vidyata ity annirodhādibhir aṣṭābhir viśeṣaṇair viśiṣyate | yathā ca nirodhādayo na santi pratī

6 The erased *akṣara* may have been *vyā*.

[P 3r1] tyasamutpādasya tathā sakalena śāstreṇa pratipādayiṣyati | anantaviśeṣaṇasambhave pi[7] pratītyasa ¦ ▯ mutpādasyāṣṭānām evopādānam eṣām prā[8]dhānyena vivādāṅgabhūta{|}tvāt* | yathāvasthitapratīsamutpādadarśane ca ¦ ▯ saty āryāṇām abhidhānābhidheyādilakṣaṇasya prapañcasya sarvathoparamāt* prapañcānām upasamā

[P 3r2] sminn iti sa eva pratītyasamutpādaḥ prapañcopaśama ity u(c)yate | cittacaittānāñ ca tasminn apravṛ ▯ ttau jñ ◎ ānajñeyavyavahārani(v)ṛttyā jātijarāmaraṇādiniravaśeṣopadravarahita{|}tvāc chivaḥ | yathābhihitaviśeṣaṇa ¦ ▯ sya pratītyasamutpādasya deśanākriya{|}yā īpsitatamatvāt karmmaṇā nirdeśaḥ | anirodham anutpādam a

[P 3r3] nucchedam aśāśvatam* | anekārtham a{|}nānārtham anāgamam anirggamam* yaḥ pratītyasamutpādaṃ prapañco ▯ pasamaṃ śivan deśayāmāsa sa(mbu)ddhas tam vanda iti | yathopavarṇṇitapratītyasamutpādāvagamāc ca tathāgatasyaivaikasyā ▯ viparītārthavāditvaṃ paśyan* sarvvaparapravādāṃś ca bālapralāpānn ivāvetyātīva prasādānugata ācāryo

[P 3r4] bhūyo bhagavantaṃ viśeṣayati | vadatām varam iti | atra ca nirodhasya pūrva pratiṣedha utpādanirodha ¦ ◎ yoḥ paurvvāparyavyavasthāyāḥ siddhya(bhā)vaṃ dyotta̩yi .uṃ (|) .. .. +i +i (| p)ūrvvañ jātir yadi bhavej jarāmaraṇam untaram | {|} nirjja ◎ rāmaraṇā jātir bhave jāyet{*}a{|} cāmṛta iti | tasmān nāyaṃ niyamo yat pūrvvam utpādena bhavitavyam paścān vi ¦

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[7] The vertical stroke for medial *i* appears to have been written over an erased *avagraha* or *daṇḍa*.

[8] There is an inkdrop or wormhole over *prā* which resembles an *anusvāra*.

[P 3r5] rodheneti | idānīm anirodhādiviśiṣṭapratītyasamutpādapratipipādayiṣayā | utpādapra ◌ tiṣedhena̱ nnirodhādi(p).a̱tiṣe(dh). +(au)karya̱(ṃ) + nya̱(mā) .. + + + + + + + + + + (p)+a̱(t)i(ṣe)dham ārabhate utpādo hi ◌ paraiḥ pa(r)ikalpyamānaḥ svato vā parikalpyeta parata ubhayato ’hetuto vā parikalpyeta sarvvathā ¦

[P 3r6] ca nopapadyat(e) iti | niścityāha | na svato nāpi (p)(a)rato na dvābhyā(ṃ) nāpy ahetutaḥ | utpa{|}nnā jāt(u) ¦ ◌ +i .. nte bhạ(v)ạ+ (kv)ạcana̱ +e + + + + + + +i + + + + (ty). +(th).(ḥ |) (k).ạcanaśabd. (ā)dhạ + + + + + + + + + .. (yaḥ |) tataś caivaṃ ◌ sambandhaḥ (n)ai(v)a̱ .. + + .. .(nā jā) .. .(i) .. .(e) + ..(ḥ |) .. .. .. .e .. .. (|) .. + + + + + + .. .i (yo)jyam* | na(n)u

[P 3r7] ca naiva svata utpannā ity avadhāryamāṇa | parata utpannā ity aniṣṭaṃ prāpnoti | na prāpno(ti) + + + ◌ + + (ṣ)edhasya viva(kṣ).[9] + + + + + + + + + .rạ(t)iṣedhyamāna̱tvāt* | yayạ c(o) + + + + + (u)tpādo na ¦ ◌ sambhavati | + ... (c)+ (n). .. yuktam ityādi

[P 3v1] nā ’vaśeyā | ācāryabuddhapālitas tv āha {{}}[10] | na svata utpadyante bhāvās tadutpādavaiya(th)yāt* | atiprasaṅgadoṣā ◌ +[11] + (p)i (n)a jạyeteti || atrai ◌ ke dūṣaṇam (ā) +(u)+ .. .. .(ukt)+ | h.

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[9] Only the lower part of an *akṣara*-element is visible; the element is definitely not *j*.

[10] A *visarga* may have been erased.

[11] The microfilm gives the impression that this next sentence begins with | *na ca*. What appears to be the first line of the middle column here—up to but not including +[*i*] [*n*]*a jạyeteti*—is however written on one or two broken and free-floating pieces of palm leaf that have been erroneously placed and photographed with this leaf and rather belong to the upper middle column of folio 4v. See P 4v1.

tudṛ(ṣ)ṭāntānabhidhānāt* paroktad(o)ṣāparihārāt* | prasaṅgavākya-(tv)ā

[P 3v2] c ca prakṛtārthaviparyaye{|}ṇa viparītasādhyataddharmma-vyakto parasmād utpannā bhāvā janmasāphalyāt* | jaña ¦ □ vir(o)dhā̤ .. (ti k)ṛtā̤ntạ[12] + ... (tvā) tatra yat tāvad uktaṃ □ hetudṛṣṭāntānabhidhānād iti tad ayu-ktam* | kiṅ kāraṇaṃ | yasmāt paraḥ svata utpattim abhyupagacchan* vidyamā

[P 3v3] nasya punar utpāde prayojanam pṛcchate | svata iti vidyamānaṃ hetutvena bravīṣi tad eva cotpadyata i □ ti na ca vidyamānasya punar utpa̤tt(au) (p)r. + jana+ + + (m)+ḥ (|) +[13] + (v)+ +(th)+ + .. .yā̤mạḥ | nạ cạ tvạyotpannasya punar utpāda ¦ □ iṣyate | na cāpy aniṣṭheti | tasmān nirupapattika eṣa bhavavādaḥ svābhyupagamaviruddhaś ceti | ki ¦

[P 3v4] m iyati codite paro nābhyupeti | yato hetudṛṣṭāntopādāna-sāphalyaṃ syāt* | atha svābhyupaga ◎ maviruddhacodanayāpi paro nirvarteta | tadā̤t(i)nirlajjata̤yā̤ hetudṛṣṭā̤ntābhyām api naiva nivartte-ta | na conmattakena ◎ sahāsmākaṃ vivāda iti | sarvathā priyānu-mānatām evātmana ācāryaḥ prakaṭayati asthāne py a ¦

[P 3v5] numānam praveśayan* | na ca mādhyamikasya svataḥ {|} svatantram a{|}numānaṃ kartuṃ yuktaṃ pakṣāntarābhyupa ¦ □

[12] The palm leaf has broken off after *ntạ* and the line of writing only resumes with (*tvā*) *tatra*. The *akṣara*s seen in between on the microfilm belong to the misplaced pieces of leaf referred to in the previous footnote. See P 4v2.

[13] The few damaged *akṣara*s that according to the microfilm directly follow belong to the misplaced pieces of palm leaf (see previous two footnotes). The third line for P 3v resumes with *.yā̤mạḥ*.

gamābhāvāt* | tathā coktam āryadevena | sadasatsadasac ceti yasya pakṣo na vidyate | upālambhaś cireṇāpi tasya ¦ □ vaktuṃ na śakyata iti | vigrahavyāvartanyāṃ coktaṃ | yadi kācana pratijñā syān me tata eṣa me bhaved do

[P 3v6] ṣaḥ | nāsti ca me pratijñā tasmān naivāsti me doṣaḥ | yadi kiñcid upalabheyam pravarttayeyaṃ nivarttaye ¦ □ yaṃ vā | pratyakṣādibhir arthais tadabhāvān me 'nupālambha iti | yadā caivaṃ svatantrānumānānabhidhāyitvaṃ mādhyamikasya ta □ dā kuto nādhyātmikāny āyatanāni svata utpannānīti ({ }) svatantrā pratijñā yasyāṃ sāṃkhyāḥ pratyavasthapsya

[P 3v7] nte ko yam pratijñārthaḥ kiṅ kāryātmakaḥ svata uta kāraṇātmaka iti | kiñ cātaḥ kāryātmakaś cet* si □ ddhasādhanam* | kāraṇātmakaś ced viruddhārthatā | kāraṇātmanā vidyamānasyaiva sarvvasyotpattimata utpādād iti | kuto □ smākam vidyamānatvād iti hetur yasya viruddhārthatā syāt* | yasya siddhasādhanasya yasyāś ca viruddhā

[P 4r1] (rth)atāyāḥ pa(r)i(h)ārā(rtha.) (y)atna(ṃ) kaviṣyāmas tasmāt* paroktadoṣaprasaṅgād eva tatparihāra ācāryabuddha □ pālitena na varṇṇanīyaḥ | athāpi syāt mādhyamikānāṃ pakṣahetudṛṣṭāntānām asiddheḥ svatantrānumānānabhidhā ¦ □ yitvāt svata utpattipratiṣedhapratijñārthasādhanaṃ mā bhūd ubhayasiddhena vā(num)ānena parapratijñāni(rā) ¦

[P 4r2] karaṇaṃ | parapratijñāyās tu svata evānumānavirodhacodanayā svata eva pakṣahetudṛṣṭāntāpakṣālarahi ¦ □ taiḥ pakṣādibhir bhavitavyāṃ | tataś ca tadanabhidhānāt taddoṣāparihārāc ca sa eva doṣa iti | ucyate | naitad evaṃ kiṅ kāraṇaṃ | □ yasmād yo hi yam artham

pratijānīte tena svaniścayavad anyeṣān niścay(o)tpādaneccha(y)ā yayopapa ¦

[P 4r3] ttyā ’sāv a(r)tho ’dhigataḥ s(ai)vopapattiḥ parasmāy upadeṣṭavyā | tasmād eṣa tāvan nyāyo yat pareṇaiva ◻ svābhyupagamapratijñātārthasādhanam upādeyaṃ | na cāyaṃ paraṃ prati hetudṛṣṭāntāsambhavāt svapratijñāmātrasāratayaiva ◻ kevalaṃ svapratijñānārthamātram upādatta iti | nirupapattikapakṣābhyupagamāt* svātmānam evāyaṃ k(e)

[P 4r4] valaṃ visamvādayan* na saknoti pareṣāṃ niścayam ādhātum iti ‖ idam evāsya spaṣṭataraṃ dūṣaṇaṃ yaduta sva ¦ ◎ pratijñātārthasādhanāsāmarthyam iti | kim a̱trānumā(n)a̱(b)ādhod+(āv)a̱natayā prayojanam | athāpy avaśyaṃ svato numāna ◎ virodhadoṣa udbhāvanīyaḥ | so ({’})[14]py udbhāvita evācāryabuddhapālitena | na svata utpadyante bhāvās tadutpāda

[P 4r5] vaiya(r)thyād iti vacanāt* | atra hi svata ity anena svātmanā vidyamānasya {|} parāmarṣas tathā hy asya grahaṇa ¦ ◻ kavākyasyaitad vivara̱(ṇ). + .i .(i |) anena ca vākyena sādhyasā ¦ ◻ dhanadharmānugatasya {|} paraprasiddhasya sādharmmyadṛṣṭāntasyopādānam* | tatra svātmanā vidyamānasye ¦

[P 4r6] ty anena hetuparāmarṣaḥ | utpādavaiya(rthyād) ity anena sādhyadharmmaparāmarṣaḥ | tatra yathā ’nimibya(ḥ) śa ¦ ◻ b(d)a̱ḥ + ...

[14] The erased mark could also be a *daṇḍa*.

(kṛt)akatvam atropana yābhivyakto hetuḥ | evam ihāpi na svata utpadyante bhāvāḥ svātmanā vidyamānānām punarutpādavaiyarthyā ¦

[P 4r7] t* | iha svātmanā vidyamānam purovasthitaṃ ghaṭādikaṃ punarutpādānapekṣan (dṛ)ṣ(ṭ)am | tathā ca mṛt*piṇḍā(dy)ava ¦ + .. (mā)n(asya) nāsty utpāda i ti | evaṃ + + + + .. māna{|}tvenopa-nayābhivyaktana punarutpādapratiṣedhāvyabhi(c)āriṇā hetunā sva

[P 4v1] ta eva sāṃkhyasyān. mānavirodhodbhāvanam anuṣṭhitam eveti | tat kim ucyate tad ayuktaṃ hetudṛṣṭāntānabhidhānā(d) i(ti) | na[15] ca (k)+ .. (laṃ) h+ tudṛṣṭān(t)ā + + + + + + + + + (paro) .. .(o)ṣāparihāro pi (na) + + + + + ..[16] .. .(ā s)āṃkhyā hi naivābhivya ktarūpasya .(u) + + .. ta(s)yạ ghạṭạsyạ punarabhivyaktim icchanti | tasyaiva ceha dṛṣ(ṭ)ā(n)tatvenopā(d)ā(n)a siddharū ¦

[P 4v2] patvāt* | anabhivyaktarūpasya ca śaktirūpāpannasyotpatti-pratiṣedhaviśiṣṭasya sādhyatvāt* kutaḥ si(ddh)a ¦ sā + + + (kṣ)ạdo[17](ṣāśa) + + + + + + + + + .. (tā) .. ṅk+ ti | tasmā(t s)+ + + + + + + + ... (yām a)pi yathopava rṇṇitadoṣābhāvạt* | paroktadoṣāpari-hārāsambha(va evet)y asambaddha(m evai)tat* dūṣaṇam iti vijñe-yam*

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[15] Part of the palm leaf has broken off here at the beginning of the middle column of P 4v1 and the loose piece of the leaf containing | *na ca* up to and including .(*o*)*ṣāparihāro pi* .. is to be found (erroneously) fitted into and filmed as the upper section of folio 3v column 2. See P 3v1.

[16] The line of writing for P 4v1 resumes with this illegible *akṣara*.

[17] Part of the palm leaf has broken off after this *akṣara* and is to be found erroneously fitted into and microfilmed as the upper part of the middle column of folio P 3v (see previous note). The *akṣara*s (or their symbols) on this piece of displaced leaf are: (*ṣāśa*) + + + + + + + + + .. (*tā*) .. *ṅk*+ *ti* | *tasmā*(*t s*)+

[P 4v3] | ghaṭādikam iti vādiśabdena niravaśeṣotpitsupadārthasaṅgrahasya vivakṣitatvāt* | anaikāntikatā □ pi pa(ṭ)ādibhir naiva sambhavati | .. + (v). (y)ạ + + +[18] .. gạmārgạ. .. + + (vy). .. (r). (k)t+ḥ (p)ạdārthāḥ svata utpattivādinas ta □ ta eva na svata utpadyante svātmanā vidyamānatvāt* puruṣavad itīdam udāharaṇam udāhāryam* | yady a

[P 4v4] pi cābhivyaktivādina utpādapratiṣedho na bādhakas tathāpy abhivya{i[19]}ktāv utpādaśabdaṃ nipātya pūrvvaṃ paścā ¦ ◎ c cānupalabdhyupalabdhisādhar(m)myiṇṇotpādaśabdenābhivyakt(e)r evạbhidhānād ayaṃ pratiṣedho nābādhakaḥ | katham punar ayam a ¦ ◎ rtho yathoktacarccām vinaive{|}tthaṃ vicārānabhidhānāl labhyata iti cet tad ucyate | arthavākyāni hy etāni mahā

[P 4v5] rthāni yathoditam arthaṃ saṃgṛhya pravṛttāni ca vyākhyāyamānāni yathoktam arthātmānam praśūyanta iti nātra □ kiñcid anupāntaṃ sambhāvyate {|} prasaṅgaviparītena cārthena parasy(ai)va sambandho nāsmākaṃ svapratijñāyā abhāvāt* | tataś ca □ siddhāntavirodhāsambhavaḥ | parasya ca yāvad bahavo doṣāḥ prasaṅgaviparītapatyā[20] apadyante tāvad asmā

[P 4v6] bhir abhīṣyata eveti | kuto nu khalv aviparītācāryanāgārjunamatānusāriṇa ācāryabuddhapāli ¦ □ tasya sāvakāśa{|}vacanābhidhāyitvaṃ yato 'sya paro 'vakāśaṃ labhate | niḥsvabhāvabhāvavādinā ca

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[18] The *akṣara*s which follow are on a piece of palm leaf which has broken off at this point and which has been photographed as part of the upper middle column of P 3v (see preceding footnote). The *akṣara*s on this misplaced piece are: .. *gạmārgạ*. ..

[19] The vertical stroke has a short curved stroke attached to upper end; it appears that the scribe wrote *vyakti* and then erased the *i* marker.

[20] The blur/damage above *ta* makes it impossible to know if an *ā* marker is added to *ta*.

sasvabhāvabhāva ¦ ▯ vādinaḥ prasaṅga āpādyamāne kutaḥ prasaṅgaviparītārthaprasaṅgitā | na hi śabdā dāṇḍapāśikā

[P 4v7] iva vaktāram asvatantrayanti kin tarhi sa{|}tyāṃ śaktau vaktur vivakṣām anuvidhīyante tataś ca parapratijñāpratiṣe ▯ dha{|}mātraphalatvāt* {{}}prasaṅgāpādanasya nāsti prasaṅgaviparītārthāpattiḥ | tathā cācāryo bhūyasā prasaṅgāpattimukhe ▯ naiva parapakṣaṃ nirākaroti sma | nākāśaṃ vidyate kiñcit* pūrvam ākāśalakṣaṇāt* | alakṣaṇam*

[P 5r1] prasajyeta syāt pūrvaṃ yadi lakṣaṇāt* | rūpakāraṇanirmuktaṃ na rūpam upalabhyate | ahetukaṃ na cāsty artha ▯ ḥ kaścid āhetukaḥ kvacid iti | tathā bhāvas tāvan na nirvāṇaṃ jarāmaraṇalakṣaṇaṃ | prasajyetāsti bhāvo hi na jarāmaraṇam vi ¦ ▯ ne{|}tyādinā a{r}[21]thārthavākyatvād ācāryavākyānāṃ mahārthatve saty a{|}nekaprayogahetutvam parikal(pye)

[P 5r2] ta[22] | ācāryabuddhapālitavākyāny api kim iti na tathaiva parikalpyante[23] | atha syād vṛttikārāṇām e ▯ ṣa nyāyo yat prayogavākyavistarābhidhānaṅ kartavyam ity etad api nāsti | vigrahavyāvartanyāṃ

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[21] The erased stroke may not be superscript *r*. It is equally possible that the scribe first wrote *athapi*° for *athārtha*°, and then, upon noticing his error, erased the curved stroke of *i* but left its vertical stroke to stand for *ā*, drew a diagonal line through *pa* to change this *akṣara* to *tha*, and added to it superscript *r*. This second possibility would explain the unusually formed *th* in the *akṣara rtha*.

[22] The *ta* is smaller than regular *ta*s, the size of *t* to which *virāma* is added. The scribe either forgot to write an intended *virāma* or realized one was not required after he wrote *ta*.

[23] The scribe seems to have written *te* for *nte*; it appears that he noticed his error and added a *ta* to the lower right side of the *akṣara*, leaving the short left curve of *t* of the original *te* to stand for *n*.

vṛttiṅ kurvvatāpy ācā ¦ □ ryeṇa prayogavākyānabhidhānāt* | api cātmanas tarkaśāstrātikauśalamātram ācikhyāsor aṅgī ¦

[P 5r3] kṛtamadhyamakadarśanasyāpi yat svatantraprayogavākyābhidhānaṃ tad atitarām anekadoṣasamudāyāspa □ dam asya tārkikasyopalakṣyate | kathaṅ kṛtvā tatra yat tāvad etad uktam prayogavākya tv etad bhavati | na paramārthata ādhyātmi ¦ □ kāny āyatanāni svata utpannāni vidyamānatvāt* | caitanyavad iti kimartham punar atra paramārthata i

[P 5r4] ti viśeṣaṇam upādīyate | lokasaṃvṛtyābhyupe[24]tasyotpādasyāpratiṣidhyamānatvāt pratiṣedhe ◎ cābhyu({t})[25]petabādhāprasaṅgād iti cet* | naitad yuk+a̱ṃ saṃvṛtyāpi svata utpattyanabhyupagamāt* | yathoktaṃ sūtre sa vāyam bīja ¦ ◎ hetuko 'ṅkura utpadyamāno na svayaṃkṛto na parakṛto nobhayakṛto nāpy ahetusamutpanno neśvarakālā

[P 5r5] ṇuprakṛtisvabhāvasambhūta iti | tathā bījasya sato yathāṅkuro na ca yo bīju sa caiva aṅkuro na ca anyu □ ta(t)o na c(ai)va tad evam a(n)ucchedam aśā + ta̱ dha̱ + + +(i) + hāpi (vakṣya)ti (|) .. .ī(ty)a̱ ya̱(d). (d). vati na hi tāvat tad eva tat* | na cā □ nyad api tat tasmāt nācchinnaṃ nāpi śāsvatam iti | paramatāpekṣam viśeṣaṇam iti cet(*) tad ayuktaṃ sam(vṛ)tyā

[P 5r6] pi tadīyavyavasthānabhyupagamāt* | satyadvayāviparītadarśanaparibhraṣṭā eva hi tīrthikā yāvad+ (bh)a̱ ¦ □ yathā .i .iṣidhyante

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[24] The lower part of the stroke for *t* as the initial *akṣara*-element of a conjunct has been erased and the upper part left to stand as medial *e*.

[25] *t* = *t* as initial *akṣara*-element.

(t)+ + + + + + + + + + .. + evam (para)matāp+ + + + + + + .. .i(dh)ānạ̝ṃ .ạ̝ yujyate | na cāpi □ lokaḥ svata ut(p)ạ̝ttim pratipanno yata(s t)adapekṣayāpi viśeṣaṇasāphalyaṃ syāt* | loko (h)i (sv)ataḥ para

[P 5r7] ta {{}}ity evamādikaṃ vicāram anavatārya kāraṇāt kāryam utpadyata ity etāva{|}nmātram pratipa(nn)aḥ | (eva) □ m ācā +(y)o p(i) vyavasthāpa + + + + + + + + + + (ṣa) .. .(ai)phalyam eva niśc+ (y)ạ̝(t)+ + + + + ... (tyo)tpattipratiṣe ¦ □ dhannirā .i(k). +u + +i + .. (ṇam) etad upādīyate tadā svato ’siddhādhāraḥ {|} pakṣadoṣa āśrayāsi

[P 5v1] ddho (vya)[26] hetudoṣaḥ syāt(*) paramārthataḥ svataś cakṣurādyāyatanānām anabhyupagamāt* | samvṛtyā cakṣurādisad. ¦ □ +(ā) + +(oṣ)ạ̝ + +i + + + + + + + + + + + + + + + + .. ṇạ̝+ | (sā)m. (tā) +(ṃ) + + + + .. paramārthata utpatt(i)pratiṣedhā □ (d)+ tpạ̝tt(ip)ra +(iṣ)+ .. + (ś)+ (ṣ)ạ̝ .. + + + + + (h). ṇ. m iti ced e(v)ạ̝n (t)ạ̝(r)hi evam eva vaktavyaṃ syāt* sā(mvṛ)tānāñ ca ¦

[P 5v2] kṣurādīnām (p)a .. mārthato nāsty utpattir iti na (c)aivam ucyate | u(c)yamāne pi parair dravyas(a)tām eva cakṣu(r)ād(ī)nā □ + + + + ... + + + + + + + + + +ạ̝t* | parato ’s(iddh)+ + + + + + (ṣ)ạ̝ḥ syād iti (n)a yuktam etat* | a ¦ □ tha syād yathānityaḥ śabda iti dharmadharmiṇṇoḥ sāmānyam eva gṛhyate na (vi)śeṣaḥ | (v)i(śeṣa)grahaṇe

[P 5v3] hi sati anumānānumeyavyavahārābhāva{|}ḥ syāt* | tathā hi yadi cāturmmahābhautikaḥ śabdo gṛhyate sa pa □ rasyāsi(ddh)ạ̝ḥ | athāk(ā)śaguṇ(o) .ṛ .. t+ sạ̝ (b)+ + ... to ’siddhaḥ | ta (th)+ .. .. ṣ(i)-

[26] The *akṣara*, which is difficult to read, looks more like *vya* than *vā*, but may in fact be a damaged *vā*.

ka̩syā̩pi śabdānityatā+ pratijānāna ¦ □ sya yadi kāryaḥ śabdo gṛhyata sa parato ’siddhaḥ | athābhivya .yaḥ sa svato ’siddhaḥ | eva̩+ ya̩thā̩sambhavaṃ

[P 5v4] vināśo pi yadi sahetukaḥ | sa bauddhasya svato ’siddhaḥ | atha nirahetukaḥ | sa parato ’siddha iti | ta ¦ ◎ smād yathātra dharma-dharmisāmānya(m)ātram evam i(hā)pi dharmimātra{|}m utsṛṣṭaviśe-ṣaṇaṅ grahīṣyata iti cen na caitad evaṃ | yasmā ◎ d yadaivotpāda-pratiṣedho tra sādyadharmo bhipretas tadaiva dharmiṇas tadādhā-rasya viparyāsamātrāsādi

[P 5v5] tātmabhāvasya pracyutiḥ svayam evānenāṅgīkṛtā | bhinnau hi viparyāsāviparyāsau | tad yathā viparyā □ senāsatsattvena gṛhyate taimirikeṇeva keśādi tadā kutaḥ sadbhūtapadārthaleśasyāpy upa-labdhiḥ | yadā cāviparyā □ sād abhūtaṃ nādhyāropyate vitaimi-rikeṇeva keśādi tadā kuto ’sadbhūtapadārthaleśasyāpy upa(la ¦)

[P 5v6] bdhir yena tadānīṃ samvṛtiḥ syāt* | ata evoktam ācāryapādaiḥ | yadi kiñcid upalabheyam pravarttayeyaṃ ni □ varttayeyaṃ vā | pratyakṣādibhir arthais tadabhāvān me ’nupalambha iti | yataś caivam bhinnau viparyāsāviparyāsāv ato vi □ duṣām a({sya}) viparyāsāva-sthāyāṃ viparītasyāsambhavāt* kutaḥ sāmvṛtañ cakṣur yasya dhar(m)i(tvaṃ syād) iti

[P 5v7] na vyāvartate ’siddhādhāraḥ pakṣa{{}}doṣa āśrayāsiddho vā hetudoṣa ity aparihāra evāyaṃ | nidarśa ¦ □ nasyāpi nāsti śāmyaṃ | tatra hi śabdasāmānyam anityatvasāmānyaṃ cāvivakṣitaviśeṣaṃ dvayor api samvidyate | na □ tv evañ cakṣuḥ sāmānyaṃ śūnyatā ’śūnyatāvādibhyāṃ samvṛtyāṅgīkṛtan nāpi paramār(th)ata iti (nāst).

[P 6r1] nidarśanasāmyaṃ | yaś cāyam asiddhādhāraḥ pakṣadoṣodbhāvane vidhir eṣa eva satvād ity asya hetor asiddhārtha ¦ ⃞ todbhāvane yojyaḥ | itthañ caitad eva yat svayam apy anenāyaṃ yathokto 'rtho byupagatas tārkikena kathaṅ kṛtvā | santy evādhyātmikā ⃞ yatanotpādakā he{{}}tvādayaḥ | tathā tathāgatena nirdeśāt* | yad dhi yathā tathāgatena ni(r)diṣṭaṃ tat ta(thā) | ta(dyath)a

[P 6r2] śāntaṃ nirvvāṇam iti | asya paropakṣiptasya sādhanasyedaṃ dūṣaṇam abhihitam anena | ko hi bhavatām abhipre({t}) ⃞ to tra hetvarthaḥ | samvṛtyā tathā tathāgatena nirdeśād uta paramārthata iti | samvṛtyā cet* svato hetor asiddhārthatā | paramā ⃞ rthataś cet* | na san nāsan na sadaśaddharmo nirvarttate yadā | sadaśadubhayātmakakāryapratyayatvanirāka ¦

[P 6r3] raṇāt tadā kathan nirvattatako hetur evaṃ sati hi yujyate | naivāsau nivarttako hetur iti vākyārthaḥ | tataś ca ¦ ⃞ paramārthato nirvatyanirvarttak. (t)vāsiddher asiddhārthatā viruddhārthatā vā hetor iti | yataś caiva svayam evāmunā nyāye ⃞ na hetor asiddhir aṅgīkṛtā 'nena tasmāt* sarvveṣv evānumāneṣu vastudharmopanyastahetuke(ṣu) svata eva he

[P 6r4] tvādīnām asiddhatvāt sarvvāṇy eva sādhanāni vyāhanyante | tadyathā na paramārthataḥ parebhyas tatpratya ¦ ◎ yebhya ādhyātmikāyatanajanm. paratvāt* | tadyathā ghaṭasya | atha vā na pare paramārthena vivakṣitāś cakṣurādyādhyā ◎ tmikāyatananirvarttakāḥ pratyayā iti pratīyante paratvāt* tadyathā tantvādaya iti | paratvādi ¦

[P 6r5] kam atra svata evāsiddham* | yathā cānye utpannā evādhyātmikā bhāvās tadviṣayaviśiṣṭavyavahārakara ⃞ ṇād ity a̱(sy)a̱ pa̱rābhihitasya̱

.e .. .. (si) + r+ +(ām) udvibhāvayiṣu .. + .. (k)+ṃ | atha samāhitasya yo(g)inaḥ prajñā □ cakṣuṣā bhāvayāthātmyam (pa)śyata utpāda-gatyādayaḥ santi paramār(tha)ta iti sādhyate tadā tadviṣayavisi

[P 6r6] ṣṭavyavahārakaraṇahetor asiddhārthatā | gater apy utpādaprati-ṣedhād eva niṣedhād iti | evaṃ svakṛta ¦ □ (sā) + +(e) + + + + + + + + + + + + + + + (v)ạd iti | a(dhv)ạt(va) + + + + + + (s)vato 'siddhā-r(th)atā yojyā | na pa ¦ (r)amārthataḥ sạbhāgaṃ cakṣuḥ paśyati cakṣurindriyatvāt* | tadyathā tat*sabhāgam* | ta(th)ā .. .. (kṣu)ḥ p.ekṣyate ¦

[P 6r7] rūpaṃ bhautika .. .. rūpavat | kharasvabhāvā na mahī bhūtatvạt* tadyathā 'nila ityādiṣu hetvā(dy)a .i .(i) □ + + + + + + + + + + + + + + + + + + + n+ik.ḥ | k+ (s)ạttvạ̄(c c)+ tạ(n)yạ(v)ạ(n)* + dhyạ̄tmi-kānyāya(t)a + ni svata □ .. .(padya) .. + (t). + (gh)ạ + +(i) + + + +(p). dy. ntām iti | ghaṭā .īnām api sādh(y)asamatvan nā(naikā)ntikate

[P 6v1] ti cen naitad evan tathānabhidhānāt* | nanu ca yathā parakīye .. .. (m)āneṣu dūṣaṇam uktam evaṃ svānumāne(ṣ). ạ(p)i (y)a □ +(e)tvādidoṣaḥ prā .. + + + + + + + (yo)r doṣo na (t)+ (n)+ kaś codyo □ bhavatīti (|) .. r+ .. (t)ad dū(ṣ)ạ + m ạyukta+ jāyata iti | ucyate na vayaṃ svatantram anumānaṃ prayuñjāmahe parapra

[P6v2] tijñāniṣedhaphalatvād asmad anumānānāṃ tathā hi paraś cakṣuḥ paśyatīti pratipannaḥ | sa tat*prasiddhenaivānu □ māne(n). (ni) .(ā)kr(i) .. + + + + + + + + + + + + m icchasi parada(rś)ạ + + + + + .. .(ā)bhạv(i)tvañ cāṅgīkṛtan tasmā ¦ □ d yatra yatra svātmādarśanan

tatra tatra paradarśanam api nāsti | tadyathā ghaṭe | asti ca cakṣuḥ svātmādarśanan ta

[P 6v3] smāt paradarśanam apy asya naivāsti | tataś cādarśanaviruddha nīlādiparadarśanaṃ svaprasiddhenaivānumānena ¦ □ virudhyata ity etāvanmāṭrạ .. .. .. + ... + +(bh). vyạ(t)ạ iti | kuto ’s. (tp)ạkṣ+ yathoktadoṣāvatāro yataḥ samānadoṣa □ tā syāt* | kim punar anyatara-prasiddhenāpy anumānenāsty anumānabādhā | asti sā ca svaprasiddhenaiva hetu

[P 6v4] nā na paraprasiddhena lokata eva dṛṣṭatvāt* | kadācid dhi loke ’rthipratyarthibhyāṃ pramāṇīkṛtasya sākṣiṇo ◎ vacanena jayo bhavati | parājay(o) vā | kadācit* svavacanenaiva paravacanena tu na jayo nāpi parājayaḥ | yathā ca loke ta ◎ thā nyāye pi laukikasyaiva vyavahārasya nyāyaśāstre prastutatvāt* | ata eva ca kaiścid uktaṃ na parataḥ pra ¦

[P 6v5] siddhivasād anumānabādhā paraprasiddher eva nirācikīrṣitatvād iti | yas tu manyate ya eva tūbhayavini ¦ □ ścitavācī sa sādhanam dūṣaṇaṃ vā ({nā})nyataraprasiddhasandigdhavācīti tenāpi laukikīm vyavasthām anurudhyamānena yathokta ¦ □ nyāyo ’bhyupeyaḥ | tathā hi nobhayaprasiddhenaivāgamenāgamabādhā kin tarhi svaprasiddhenāpi svārthā ¦

[P 6v6] numāne tu sarvvatra svaprasiddhir eva garīyasī nobhaya-prasiddhiḥ | ata eva takalakṣaṇābhidhānaṃ niḥprayoja □ naṃ | yathā-svaprasiddhayopapattyā buddhais tadanabhijñavineyajanānugrahād ity alam prasaṅgena prakṛtam eva vyākhyāsyāmaḥ | pa □ rato pi

notpadyante bhāvā parābhāvād eva etac ca na hi svabhāvo bhāvānāṃ pratyayādiṣu vidyata i{|}ty atra pratipādayi

[P 6v7] ṣyati | tataś ca parābhāvād eva nāpi parata utpadyante | api ca anyat* pratītya yadi nāma paro bhaviṣya □ j jāyeta[27] tarhi bahulaḥ śikhino ndhakāraḥ | sarvvasya janma ca bhaved khaluḥ | sarvvataś ca tulyam paratvam akhile ’janake pi yasmā ¦ □ d ityādinā parata utpatti-pratiṣedho ’vaśeyaḥ | ācāryabuddhapālitas tu vyācaṣṭe | na parata utpadya ¦

[P 7r1] nte bhāvāḥ sarvvataḥ sarvvasambhavaprasaṅgād iti | a{|}-trācāryabhāviveko dūṣaṇam āha | tad atra prasaṅgavākyatvāt* ¦ □ sā-dhyasādhanaviparyayaṃ kṛtvā{t*} svata ubhayato ’hetuto vā utpadyante bhāvāḥ | kutaścit* kasyacid utpattir iti prākpakṣyaviro □ dha iti | anyathā sarvvataḥ sarvvasambhavaprasaṅgād ity asya sādha-nadūṣaṇānantaḥpātitvād asaṅgatārtham eta ¦

[P 7r2] d iti | etad apy asaṅgatārthaṃ pūrvvam eva pratipāditatvāt* | dūṣaṇāna[28]ntaḥpātitvāc ca parapratijñātārthadūṣa ¦ □ ṇeneti yat* kiñcid etad iti na punar yatn{ā}a āsthīyate | dvābhyām api nopa-jāyante bhāvā ubhayapakṣābhihitadoṣaprasaṅgāt* pra ¦ □ tyekam utpādāsāmarthyāc ca | vakṣyāti hi | syād ubhābhyāṃ kṛtaṃ duḥkhaṃ syād ekaikakṛtaṃ yadīti | ahetuto pi ¦

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[27] There may be an erased(?) *virāma* under the *t*.

[28] In the upper margin above this compound the proofreader wrote the *akṣara na* and then the number ‘2’ (indicating the line for the “correction”); although both the *akṣara* and the number were erased once the text was changed, they are still vaguely visible. The *akṣara*s °*ṇānanta*° within the text are smaller and more tightly written than the surrounding *akṣara*s, indicating that °*ṇānta*° was erased so that the extra *akṣara na* could be included within the space available for re-writing.

[P 7r3] notpadyante | hetāv asati kāryañ ca kāraṇañ ca na vidyata ityādivakṣyamāṇadoṣaprasaṅgāt* | gṛhyeta nai □ va ca jagad yadi hetuśūnyaṃ syād yadva(d) eva gaganotpalavarṇṇagandhād ityādidoṣaprasaṅgāc ca | ācāryabuddhapālitas tv āha | a ¦ □ hetuto notpadyante bhāvāḥ sadā ca sarvvataś ca sarvvasambhaprasaṅgād iti | atrāpy ācāryo bhāviveko dūṣaṇa

[P 7r4] m āha | atrāpi prasaṅgavākyatvād yadi viparītasya sādhyasādhanavyaktir vākyārtha iṣyate tadaitad uktam bhavati ◎| hetuta utpadyante bhāvāḥ | kadāci(t) kutaścit* kasyaci .utpadya(n)t(e) cārambha{v}sadbhāvād iti seyaṃ vyākhyā na yuktā prāg uktadoṣā ◎ d iti | tad etad ayuktaṃ pūrvvoditaparihārād ity apare | yac cāpīśvarādīnām upasaṅgrahārthaḥ tad a{|}pi na ¦

[P 7r5] yuktaṃ īśvarā{|}dīnāṃ svaparobhayapakṣeṣu yathā cābhyupagamam antarbhāvād iti | tasmāt prasādhitam etan nā ¦ □ sty utpāda iti | utpādāsa̝m(bh). .(ā) + (s)i .o (’)n+ +(p)ā(d)ādiv(i)śiṣṭaḥ pratīt.a̝ .. (m)+ tpāda iti | atrāha | yady evam anutpādādi ¦ □ viśiṣṭaḥ pratītyasamutpādo vyavasthāpito bhavadbhir yat tarhi bhagavatoktam | avidyāpratya{|}yāḥ saṃskārāḥ | a ¦

[P 7r6] vidyānirodhāt saṃskāranirodhaḥ | tathā anityā cata saṃskārā utpādavyayadharmiṇaḥ | utpadya hi nirudhyante □ teṣām +yupa̝(s)a̝ma̝ḥ (sukh)a̝+ + + + + + + + + + + (y). duta catvāra (ā) + + + + + + .. (m pā)(l)a̝yato hrīś cāpatrāpya □ ñ cetyādi | tathā paralokād ihāgamanam ihalokāc ca paralokagamanam ity evaṃ nirodhādiviśiṣṭaḥ pra

[P 7r7] tītyasamutpādo deśito bhagavatā sa kathan na virudhyata .. (ti |) .. .. eva hi nirodhādayaḥ pratītyasa̝m+ (tp)ā □ + + + + + + + + + + + + +

+ + + + + + + .. (ā)cāryeṇa ne(y)a(n)+ + + + + (nt)+ + + .. (pa)darśanārtham* | tatra □ ya ete pratītyasamutpā(d). .. tpādāḍa̟ya uktā na te vigatāvidyātaimirāṇāṃ sarvvajñānāṃ viṣaye ¦

[P 7v1] svabhāvāpekṣyayā kin tarhy avidyātimiropahatamatinayanajñ+ (nā)p+ kṣa̟yā | tattvadarśanāpekṣayā tūktam bhagava̟tā □ (|) e .. .i + (kṣ)+ .(ḥ) + + + + + + + + + + + + + + (s)arvvasaṃskārā .. + + moṣa̟-dha̟rmmā .. + + + + + nās(ty a)tra tathatā □ vā | avitathatā vā mo(ṣa-dh)a̟rmmakam apy etat* | pralopadharmmakam apy etat* | mṛṣāpy etat* | mā({t})[29]yeyam bāla̟

[P 7v2] lāpinīti | tathā {|} phenapiṇḍopamaṃ rūpaṃ vedanā bu-dbudopamā marīcisadṛśī saṃjñā saṃskārāḥ kadalīnibhā □ ḥ | māyopama{|}ñ ca vijñā .. m ukt+ + + + + .. + + + + r(m)ān a(ve)[30]kṣa-māṇ(o) .i + + ... (y). (v)ān* divā vā yadi vā rātrau sa ¦ □ mpra-jānan* prat(i)smṛ{i}[31]taḥ | pratividdheta[32] padaṃ sāntaṃ saṃskā-ropasamaṃ śivam iti | nirātmatvāc ca dharmmāṇām i

[P 7v3] tyādi | yasyaivan deśanābhiprāyānabhijñatayā sandehaḥ syāt* kā hy atra deśanā tatvārthā kā nu khalv ābhiprāyi ◎ kīti | yaś cāpi mandabuddhitayā ne .ā +thā̟n d. śanā̟+ nītār(th)ām avaga(cch)ati ta̟yor ubhayor api vineyajanayor ācāryo yu ◎ ktyāgamābhyāṃ śaṃśaya-mithyājñānayor apākaraṇārtham idam ārabdhavān* | tatra na svata ityādinā

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[29] *t* = *t* as initial *akṣara*-element.

[30] vai?

[31] The scribe wrote *smṛti*.

[32] There may be a *virāma* under *t*.

[P 7v4] yuktir upavarṇṇitā | tan mṛṣā moṣadharma yad bhagavān ity abhāṣata | sarvve ca moṣadharmāṇaḥ saṃskārās te ¦ □ na te mṛṣā | pūrvvā prajñāyate koṭir nety uvāca mahāmuniḥ | sa+ sāro 'navarāgro hi nāsy ādir nāpi paścimam* | kātyāyanā ¦ □ vavāde cāsti nāstīti cobhayam* | pratiṣiddham bhagavatā bhāvābhāvavibhāvinetyādinā āgamo varṇṇi

[P 7v5] taḥ | uktañ cāryākṣaya{i}[33]matisūtre katame sūtrāntā neyārthāḥ | ka{|}tame nītārthāḥ | ye sūtrāntā mārggāvatārā □ ya nirdiṣṭā ima ucyante neyārthāḥ | ye sūtrāntā phalāvatārāya nirdiṣṭā | ima ucyante nītārthāḥ | yāvad ye sūtū[34]āntāḥ śūnya □ tānimittāpraṇihitānabhi-saṃskārājātānutpādābhāvaniḥsatvanirjjīvaniḥpudgalāsvāmikavi ¦

[P 7v6] mokṣamukhā nirddiṣṭās ta ucyante nītārthāḥ | iyam ucyate bhadanta śāradvatīputra nītārthasūtāntapratiśara □ ṇatā na neyārtha-pratiśaraṇateti | tathā aryasamādhirājasūtre | nītārthasūtrāntaviśeṣa jānatī yathopadiṣṭā sugate ¦ □ na śūnyatām* | yasmin* punaḥ {|} pudgala satva pūruṣo neyārthatā jānati śarvvadharmān iti | tasmād utpādā

[P 7v7] dideśanāṃ mṛṣārthāṃ pratipā{i}[35]dayituṃ pratītyasamutpā-dānupradarśanam āraccavān ācārryaḥ[36] | nanu cotpā ¦ □ dādīnām abhāve sati yadi sarvvadharmāṇāṃ mṛṣātvapratipādanārtham idam ārabdhavān ācāryaḥ | nanv evaṃ sati yan mṛṣā na tad astīti □ na santy

[33] The scribe wrote *mi*.

[34] *tr* mistakenly written as *tū*.

[35] The scribe wrote *di*.

[36] Both prescribed and superscribed *r* are attached to *y*.

akuśalāni karmmāṇi tadabhāvān na santi durggatayaḥ | na santi kuśalāni tada{{}}bhāvān na santi su ¦

[P 8r1] gatayaḥ | sugatidurgatyasambhavāc ca nāsti saṃsāra iti sarvvārambhavaiyarthyam eva syāt | ucyate | samvṛtisatyavyapekṣa □ yā laukikasyedaṃ satyābhinivesa{|}sya pratipakṣabhāvena mṛṣārtha{|}tā bhāvānāṃ pratipādyate 'smābhiḥ | naiva tv āryaḥ kṛtakāryāḥ[37] kiñci □ d upalambhante yan mṛṣā vā amṛṣā vā syād iti | api ca | yena hi sarvvadharmmāṇāṃ mṛṣātvaṃ parijñātaṃ kin tasya +

[P 8r2] rmāṇi santi saṃsāro vāsti na cāpy asau kasyacid dharmasyāstitvaṃ nāstitvaṃ[38] vopalabhate | yathoktam bhagavatāryaratnakūṭasū[39] □ tre | cittaṃ hi kāśyapa parigaveṣyamāṇaṃ na labhyate | yan na labhyate tan nopalabhyate | yan nopalabhyate tan naivātīta nānāga □ tan na pratyutpannaṃ | yan naivātītaṃ nānā[40]gataṃ na pratyutpannan tasya nāsti svabhāvaḥ | yasya nāsti svabhāvas tasya

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[37] An unidentifiable erased correction (*kṛtakāryāḥ*?) is written in the upper margin of the palm leaf above this compound. The words *naiva tv āryaḥ kṛtakāryāḥ* in the body of the text are smaller and more tightly written than the surrounding text, indicating that text was erased in order to fit in the correction.

[38] *āstitvaṃ nāstitvaṃ* has been written more tightly and smaller than the surrounding text, indicating that the original text was erased and then corrected at this point. There appears to be an unidentifiable erased proofreader's correction in the upper margin of the palm leaf directly above these words.

[39] There is an unidentifiable correction in the upper margin directly above *ratnakūṭasū*, of which only the number '2' (indicating the line for the correction) is visible. *ratnakūṭasū* has been written tightly in the body of the text, indicating that the original text was erased and the correct text squeezed in.

[40] The *akṣara nā* and then the number '2' were written, and later erased, in the upper margin above this word; *nānā* is written tightly in the body of the text, indicating that the original *nā* was erased and *nānā* entered in its place.

[P 8r3] nāsty utpādaḥ | yasya nāsty utpādas tasya nāsti nirodhaḥ | iti vistaraḥ | yas tu viparyāsānugamān mṛ □ ṣātvaṃ dharmāṇāṃ nāvagacchati | pratītyabhāvānāṃ svabhāvam abhiniviśate sa dharmaṣv idaṃsatyābhiniveśitayā ’bhinivi ¦ ◎ ṣṭaḥ sat karmāṇy api karoti saṃsāre pi saṃsa{|}rati viparyāsāvasthitatvāt* na bhavyo nirvāṇam adhiga

[P 8r4] ntum* | kim punar mṛṣāsvabhāvā api padārthāḥ saṃkleśavyavadānanibandhanam bhavanti | bhavanti tadyathā māyāyu ¦ ◎ vatis tatsvabhāvānabhijñānāṃ tathāgatanirmita(ś)+opacitak(u)śalamūlānām* | uktaṃ hi dṛḍhādhyāśayaparipṛcchāsūtre | ◎ tadyathā kulaputra māyākāranāṭake pratyupasthite {|} māyākāranirmitāṃ striyan dṛṣṭvā kaścid rāga{|}pa ¦

[P 8r5] rītacetāḥ parṣacchāradyabhayenotthāyāsanād apakrāmet* | so ’pakramya iva striyam aśubhato manasi ku ¦ □ ryād anityato duḥkhata̝(ḥ) + + + + + + + + (si) kuryād iti vi .t. + (|) (v)inay(e) ca̝ yantrakārakāritā yantrayuvatiḥ | □ sadbhūtayuvatiśūnyā sadbhūtayuvatirūpeṇa pratibhāsate | tasya {|} ca citrakarasya kāmarāgāspadabhūtā

[P 8r6] | tathā mṛṣāsvabhāvā api bhāvā bālānāṃ saṃkleśavya̝va̝dānanibandhanam* | tathārya({tathārya})ratnakūṭasū ¦ □ +e (|) + tha̝ kha̝l+ + + + + + + + + + + + + +(i) bhagavato dha(rma) + + nām a(n)a(va) + + + + + + .. (m)ā(n)āny anadhimucya □ mānāni | utthāyāsa .(e)bhyaḥ prakrāntāni | atha bhagavān yena mārgeṇa te bhikṣavo gacchanti sma tasmin*

[P 8r7] rgge dvau bhikṣū nirmimīte sma | atha tāni pañca bhikṣu .. .(ā) +(i) + + tau dvau bhikṣū tenopa .aṃ .(ā)manti s(m)a | (u)pa □ + + + + + + + + + + + + + + + + + + .irmitakāv a(vo)caṭā(ṃ) gamiṣyāv āv(ām). .. (ṇy)āyata(n)eṣu tatra[41] □ dhyānạsakhaspa +śavi(hā) + r .i(h)ariṣyāvaḥ ‖ yaṃ hi bhagavān* dharman deśayati tam āvāṃ nāvatarāvo nā ¦

[P 8v1] vagāhāvahe | nādhimucyāvahe | uttrasyāvaḥ saṃtras+(āv)aḥ (s)ạṃ +rā(s)ạm āpadyāvahe | atha tāni pa(ñc)+ + +u □ + (dh)ạrmạ(d)eśạnāṃn nāvatarāmo nāva(g)ā-hāmahe nādhimucyāmahe | uttra ¦ □ syāmaḥ saṃtrasyāmaḥ[42] sa(m)-trāsam + (p)ạdyāmāhe | tena vayam apy araṇyāyataneṣu dhyāna-sukhasparśavihārai(r) vihariṣyā

[P 8v2] maḥ | nirmitakāv avocatāṃ | tena hy āyuṣya(n)taḥ saṃgāsyām(o) nạ vivādiṣyāmaḥ | avivādaparamo hi śra □ + + + + + + + + + + + + + + + + + + .. (t). .. +(ocan)* (r)ā(g)adveṣamo(h)ānāṃ prahāṇāya vayam pratipannā □ ḥ | nirmitakāv avocatāṃ kim punar āyuṣmatāṃ | saṃvidyante rāgadveṣamohā yān* kṣayi[43]ṣyathaḥ | tāny avoca

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[41] *tatra* is followed by four small circles, arranged as 2 rows of 2 each (= *i*?)

[42] An erased correction has been written in the upper margin after the string-hole space. This correction appears to be composed of two corrections. The numeral '3' visible at the end of the first correction must relate it to the correction that has been made in line 3 (*kṣyatha* is vaguely visible in this erased marginal correction). Of the directly following, i.e., second, marginal correction, only *saṃtra* is visible, although the numeral '1' seems to have been written after this correction. *akṣara*s within the text of line 1 have obviously been erased and rewritten to include the second correction. The *akṣara*s *cyāmahe | uttra ¦ □ syāmaḥ saṃtrasyāma* are smaller (the *visarga* is of normal size) and written more tightly than the following *akṣara*s, perhaps indicating that these *akṣara*s had to be erased to fit in the omitted word *saṃtrasyāmaḥ*.

[43] *pi*?

[P 8v3] n* | na te ’dhyātman na bahirdhā nobhayam antareṇopalabhyante nāpi te ’parikalpitā utpadyante | nirmitakāv a □ vocatā+ tena hy āyuṣyant(o) + + + + + + + + + yạtạ | yạ(dā) cā .(u[44]ṣ). n. + + (lp)ayiṣ(y)ạtha | na vikalpayi .yatha | tadā na raṃkṣyatha na vi □ raṃkṣyatham*[45] na rakto na viraktaḥ yaś ca sa sānta ity ucyante | śīlam āyuṣmanto na saṃsarati na parinirvvāti |

[P 8v4] samādhiprajñāvimuktivimuktijñānadarśanam āyuṣmanto na saṃsarati na parinirvāti | ebhiś cāyuṣma ◎ nto dharmair nirvāṇaṃ śū(cy)ate | e(te) ca dha (r)mạ śūn(y)āḥ prakṛtiviviktāḥ | prajahītaitām āyuṣmanta{|}ḥ saṃjñāṃ yaduta parinirvvāṇa ¦ ◎ m iti | mā ca saṃjñāyāḥ saṃjñā kārṣ(ṭ)a | mā ca saṃjñāyāḥ saṃjñā parijñāsiṣṭa yo hi saṃjñāyāḥ saṃjñāṃ parijā

[P 8v5] nāti saṃjñāti saṃjñābandhanam evāsya tad bhavati saṃjñāvedayitanirodhasamāpattim āyuṣmantaḥ samā ¦ □ padyadhvam* | saṃjñāvedayitanirodhasamāpattisamāpannasya {|} bhikṣor nāsty uttarikaraṇīyam iti vadāvaḥ | atha te □ ṣām pañcānām bhikṣuśatānāmm anupādāyāśravebhyaś cittāni vimuktā({|})ny abhūvan* | tāni vimukta(c)i

[P 8v6] ttāni yena bhagavān tenopasaṃkrāntāni | upasaṃkramya bhagavataḥ pādau śirobhir abhivandhyaikānte nya ¦ □ śīdan* | athāyuṣmān* subhūtis tā({|})na bhikṣūn etad evāvocat* |

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[44] (*dā*) *cā* .(*u*) are written tightly here, indicating that the text has been corrected. An unidentifiable erased correction appears to be written in the upper margin above the corrected *akṣara*s.

[45] An erased correction has been written in the upper margin after the string-hole space (see the note to 8v1); the *akṣara*s *kṣyatha* and the numeral ‘3’ following the correction are visible. The *akṣara*s °*yi .yatha* | *tadā na raṃkṣyatha na vi* □ *raṃkṣyatham** have been written tightly to fit in the correction.

kutāyuṣmanto gatāḥ kuto vā āgatāḥ | te 'vocan* | □ na kvacid gamanāya na kutaścid āgamanāya | bhadanta subhūte bhagavatā dharmo deśita(ḥ |) āha | ko nāmāyu(ṣma)

[P 8v7] tāṃ śāstā | āhur yo notpanno na parinirvāsyati | āha kathaṃ yuṣmābhir ddharmaḥ śrutaḥ | āhur na bandhāya ¦ □ na mokṣāya | āha kena yūyaṃ vinītāḥ[46] | āhur yasya na kāyo na cittaṃ | āha kathaṃ yūyaṃ prayuktāḥ | āhur nāvidyāpra □ hāṇāya na vidyotpādanāya | āha kasya yūyaṃ śrāvakāḥ | āhur yena na prāptaṃ nābhisaṃbuddham* |

[P 9r1] āha ke ({yā}) yuṣmākaṃ sabrahmacāriṇaḥ | āhur ye ({tr}) traidhātuke nopavicaranti | ā({a})ha ki[47]yacciréṇāyu ¦ □ ṣmantaḥ parinirvāsyanti | āhur yadā tathāgatanirmitakāḥ parinirvvāsyanti | āha kṛtaṃ yuṣmābhiḥ karaṇīyaṃ | ā □ hur ahaṃkāramamakāraparijñānataḥ | āha kṣīṇā yuṣmākaṃ {{}} kleśāḥ | āhur atyantakṣayāt sarvadharm(ā)

[P 9r2] ṇāṃ | āha dharṣito yuṣmabhir māraḥ | āhuḥ skandhamārānupalambhāt* | āha paricarito yuṣmābhiḥ ¦ □ śāstā | āhur na kāyena na vācā na manasā | āha visodhitā yuṣmābhir dakṣiṇīyabhūmiḥ | āhur agrāhato 'pratigrā ¦ □ hataḥ | āha | uttīrṇṇor yuṣmābhiḥ sa{|}ṃsāraḥ | āhur anucchedato {||}'śāśvatataḥ | āha pratipan(n)ā (yu)

[P 9r3] ṣmābhir dakṣiṇīyā bhūmiḥ | āhuḥ sarvagrāhavimuktitaḥ | āha kiṃgāmina āyuṣmantaḥ | āhuḥ yaṃgā ¦ □ minas tathāgatanirmitāḥ | iti hy āyuṣma{|}taḥ subhūteḥ paripṛcchatas teṣāñ ca bhikṣūṇāṃ visarja-

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[46] The *visarga* is inserted from below.

[47] *kiṃyac*? What appears to be an *anusvāra* could be a wormhole. All other *anusvāra*s on folio 9r1 are written as open-centred circles. See, however, folio 9r3, the first section, where *kiṃ* is written exactly as it is here.

yatāṃ | tasyāṃ parṣadi a ▯ ṣṭānāṃ bhikṣūśatānām anupādāyāśravebhyaś cittāni virmuktāni | dvātriṃśataś ca prāṇisahasrāḥ ¦

[P 9r4] ṇāṃ virajo vigatamala(ṃ) dha(r)meṣu dharmacakṣu viśuddham* | ity evaṃ mṛṣāsvabhāvābhyān tathāgatanirmitābhyām* ◎ bhikṣubhyāṃ pañcānāṃ bhikṣuśat+ nāṃ vya(v)adānaniban(dh)+ naṃ kṛtam iti | uktañ cāryavajramaṇḍāyāṃ dhāraṇyāṃ | tadyathā mañju ¦ ◎ śrīḥ kāṇḍañ ca pratītya mathanīñ ca pratītya puruṣasya hastavyāyāmam pratītya dhūmaḥ prādurbhavati |

[P 9r5] agnir abhinirvartate | sa cāgnisantātpor na {|} kāṇḍasanniḥśrito na araṇisanniśrito na puruṣaha ▯ stav(y)āyāmasanniśriṯaḥ + + + .. (m)a̱ .. .ī(r) a̱ .. dviparyāsamo(h)i .. (sy)a̱ p(u)ruṣapudgalasyotpadyate rāgaparidāho ▯ dveṣaparidāho mohaparidāhaḥ | sa ca paridāho nādhyātma na bahi(r)ddhā nobhayam antareṇa (sth)itaḥ |

[P 9r6] api tu mañjuśrīr yad ucyate moha {ā} iti tat* kena kā .. (ṇ)eno .yate {{}} moha iti | atyantamukto mañju ▯ .. + + + + .. + + + + + + + + + + + + + (ka) + (khā) .. ñjuśr(ī)ḥ sarvadharmā idan dhāraṇīpadaṃ | āha | katham* ▯ bhagavann idan dhāraṇīpadaṃ | āha | narakā mañjuśrīr bālapṛthagjanair asadviparyāsaviṭhapitāḥ ¦

[P 9r7] svavikalpasaṃbhūtāḥ | āha | kutra bhagavan narakāḥ samạvạsaranti | bhagavān āha | ākāśasa + + ▯ (s). (kr).[48] + + + + + + + + + + + + + + + + + (vi)ka̱ .. (s)aṃbhūtā narakā uta svabhāvasaṃbhūtāḥ | āha | svavika ¦ ▯ lpenaiva bhagavan* sarvab(āl)+ pṛthagjanā narakatiryagyoniyamalokaṃ saṃjānanti | te (c)āsatsamāro

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[48] It is impossible to judge from the microfilm if what appear to be the *akṣara*s *sa* and *kra* have actually been written on this line or if they belong to a loose piece of palm leaf mistakenly set here during the photographing session.

[P 9v1] peṇa duṣkhaṃ vedanāṃ vedayanti | duṣkham anubhavanti triṣv apy apāyeṣu yathā cāhaṃ bhagavan narakān paśyāmi (t)+ .. + + + + + + + + + + + + + + + + + + + (su)ptạḥ[49] svạpnạntạragato nạrạ(k). + + (m) ātmānaṃ saṃjānī te | (s)a tatra kvathitāyāṃ saṃp+aj(v)ạ[50]litāyām anekapauruṣāyā(ṃ) lo(ha)kumbhyā+ pra(kṣi) +t. (m). .. .. (s). .. .. ..

[P 9v2] tīvrāṃ duḥkhām v(e)danāṃ vedayet | sa tatra mānasam paridā(h)aṃ sañjānīyāt* | uttrasana santrasa(n)ạ + + + + + | atha tasya mitra jñātisālo(h)itāḥ (p). + + (cchey).ḥ kenai .. (t ta)vạ d+ḥkhạm iti | sạ tān+ mitrạjñātisālohitān evaṃ va

[P 9v3] det(*) nairayikaṃ duḥkham anubhūtam* | sa tān ākrośet* paribhāṣeta ahañ ca nāma nairayikạn duḥkham anu + + + + + ñ cạ m(e) + + + + + + + + + + + + + + + + t(i) | a + + + + + + + + + + +(ā)s tam puruṣam evam* vadeyur mā bhair mā bhair bho puruṣa supto hi tvạn nạ tvạ(m ito) gṛh+(t)* (kva) +(i) (n ni) +ggạtạḥ | tạsyạ punạr ạpi smṛ ¦

[P 9v4] tir utpadyeta supto ham abhūvam vitatham etan mayā parikalpitam a{..}bhūtam iti sa punar api saumanasyam prati labhate | ta(dya)thạ bha(g)ạ(v)ạ + + + + + + + + + (ṇ). (s). p+aḥ + + + + + (t)+ n. .. kạgạtạm ạtmānaṃ saṃjānīyāt* | evam eva bhagavan* sa +vabālapṛthagjanā asadrāgaparyavanaddhāḥ strīnimittaṃ kalpayanti | te strīni

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[49] The *visarga* is represented by three circles.

[50] There appears to be an erasure after *jva*.

[P 9v5] mittaṅ kalpayitvā tābhiḥ sārddhaṃ ramamāṇam ātmānaṃ saṃjānanti ({nti}) tasya bālapṛthagjanasyaivam bhavaty a ¦ ◎ ham puruṣa iyaṃ strī mamaiṣā str(ī) ‖ tạsyạ t(e)na cchanda(rā)ga-pa(ry)avasthitena cittena bhogaparyeṣṭau cittaṃ krāmati sa tato ni ◎ dānaṃ kalahavigrahavivādaṃ sañjanayati | tasya praduṣṭendriyasya vairaḥ sañjāyate | sa tena vipa ¦

[P 9v6] ryāsena kālagataḥ samāno bahūni kalpasahasrāṇi narakeṣu duḥkhām vedanām vedayamānam ātmā □ naṃ sañjānāti | tadyathā bhagavan* tasya puruṣasya mitrajñātisālohitā evam vadanti mā bhair mā bhair bho puruṣa su ¦ □ pto hi tvaṃ na tvam ito gṛhāt* kutaścitan nirggata iti | evam eva bhagavan* buddhā bhagavantaś cittavi

[P 9v7] paryāsaviparyastānāṃ satvānām evan dharmman deśayanti | nātra strī na puruṣo na satvo na jīvo na puru □ ṣo na pudgalo vitathā ime sarvvadharmā asanta ime sarvadharmāḥ | viṭhapitā ime sarva-dharmāḥ | māyopamā ime sarvva ¦ □ dharmāḥ | svapnopamā ime sarvvadharmāḥ | nirmmitopamā ime sarvvadharmāḥ | dakacandropa-mā ime

[P 9v8] sarvvadharmā iti vistaraḥ | ta imāṃ tathāgatasya dharma-deśanāṃ śrutvā vigatarāgān* sarvvadharmān* pa □ śyanti | vigata-doṣān sarvvadharmmān* paśyanti | vigatamohān sarvvadharmān* paśyanti | asvabhāvān* | ānāvaraṇā ¦ □ n* te ākāśasthitena cetasā kālaṃ kurvvanti | te kālagatāḥ samānā nirūpaviśeṣe nirvvāṇadhā

[P 10r1] tau parinirvānti | evam aham bhagavan narakān* paśyāmīti | uktañ cāryopālipariprcchāyām bhaya darśita nairayikaṃ ¦ □ me

satvasahasra saṃv[51]ejitu naike | na ca vidyati kaściha satvo yo cyutta gacchati ghoram apāyaṃ {|} na ca kāraka kāraṇa santī yehi kṛ □ tā asitomaravarśāḥ | kalpavaśena tu paśyati tatra kāyi pata[52]tanti apāyi ta śastrāḥ | citramanora

[P 10r2] masamñjitaśreṣṭāḥ[53] | svarṇṇa{{}}vimāna jalanti manojñāḥ | teṣv api kāraka nāstiha kaścit te pi ca sthāpita kalpa ¦ □ vaśena kalpavaśena ca kalpitu lokaḥ saṃjñagraheṇa vikalpitu bālaḥ | so tra graho 'graho 'sabhūto māyamarīcisamā hi vikalpā ¦ □ iti | tad evam asvabhāvā bhāvāḥ svaviparyāsaviṭhapitā bālānāṃ saṃklesahetavo bhavanti saṃsāra iti ¦

[P 10r3] sthitaṃ | yathā ca mṛṣāsvabhāvānāṃ padārthānāṃ saṃkleśavyavadānahetutvaṃ tathā madhyamakāvatārād vistareṇāva □ śeyaṃ | atrāha | yadi svataḥ parata{ḥ} ubhayato 'hetutaś ca nāsti bhāvānām utpādas tat katham avidyāpratyayāḥ saṃskārā i □ ty uktam bhagavatā | ucyate | samvṛtir eṣā na tatvaṃ | kiṃ samvṛter vyavasthā na vaktavyā | idampratyayatāmātre

[P 10r4] ṇa samvṛteḥ siddhir abhyupagamyate | na tu pakṣacatuṣṭayābhyupagamena svabhāvavādaprasaṅgāt* | tasya ¦ ◎ cāyuktatvāt* | idampratyayatāmātrābhyupagame hi sati hetuphalayor anyonyāpekṣatvān nāsti svābhāvikī siddhi ◎ r iti nāsti sasvabhāvavādaḥ | ata

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[51] The *v* has been written over an erasure.

[52] Three short vertical strokes are written over *ta*, apparently to indicate erasure.

[53] The *ṣt* here is strangely formed and an erasure precedes it. It looks as though the scribe first wrote *tt*, noticed his mistake, erased the initial curved stroke for *tt* and shaped the top of the *akṣara* to appear as *ṣ* but forgot to change the lower *t* to *ṭ*.

evoktaṃ svayaṅ kṛtam parākṛtaṃ dvābhyāṃ kṛtam ahetukam* | tākim*

[P 10r5] kair iṣya{|}te duḥkhaṃ tvayā tūktam pratītyajam iti | ihāpi vakṣyati | pratītya kārakaṃ karma tam pratītya ca kā □ rakaṃ | karmma pravarttate nā(ny)+ + + + +i +i .. .. ṇa̝(m) i .i | (bh). + + + + .. tā(v)a̝(nm)ātram evoktan tatrāyaṃ dharmasaṅketo □ yadutāsmin* satīdaṃ bhavati | asyotpādād idam utpadyate | yadutāvidyāpratya{|}yāḥ saṃskārapra

[P 10r6] tyayam vijñānam ityādi | atra kecit pa{i}[54]re codayanti | anutpannā bhāvā iti kim ayam* | pramāṇajo □ +i + + + +āpram(ā) + + + + + + + + + + + (ṣy). + (t)adevam va̝(kt)+ + + + + + + +i +iṃ .akṣaṇāni kiṃviṣayā □ ṇi kiṃ svata {|} utpannāni kim parata {{}} ubhayato ’hetuto veti | athāpramāṇajaḥ sa na (y)uktaḥ pramāṇā

[P 10r7] dhīnatvāt* prameyādhigamasya | anadhigato hy a(rtho) na vinā pramāṇ(ai)r adhigantuṃ śakya .. + + + + +ā □ + ti na yukta̝ .. + + + + + + + + ti | yato vācāyaṃ ni □ ścayo bhavato (’)nutpannā .. .. .. ti bhaviṣya .i + + + + + + + + + + + .i yathā cāyam t(e) niśca ¦

[P 10v1] yo ’nutpannāḥ sarvvadharmā iti tathaiva mamāpi sa +vvabhāvotpattir bhavi(ṣyati |) + + + + +i +i + + + + + + + □ +ā̝(rambh). (v)+ (y). +(thy). (m e)veti santy apratisi{i}d[55]dhāḥ sarvabhāvā it{i}[56]y ucyate □ + | yad(i)

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[54] The scribe wrote *pari* and “corrected” to *pare*.

[55] The scribe wrote °*siddhi* and corrected to °*siddhāḥ*.

[56] A deletion mark is not visible; the palm leaf above *ti* is damaged.

kaśc(i)n n(i)ścạy(o) nạ̄mạ̄ + + + + (sa) pramā(ṇa)jo vā syād apramā-(ṇa)jo vā na tv asti | kiṃ kāraṇaṃ | ihā

[P 10v2] niścayasambhave sati syāt tatpratipakṣyas tadapekṣo niścayaḥ | yadā tv ạniścaya eva tāvad asmākaṃ nāsti ¦ □ .. ..[57] ku(t). (s t). +(v)+ + + + + + + + + + + + + + + + ... [58]tvāt* | khara .. ..[59] ṇasya hrasvad(ī)rghatāvat* | ya(dā) vain niściya ¦ □ (s.ā) ..[60].(āv)ạs tadā kasya prasiddhyartham* | pramāṇāni (pa)ri .. yiṣyāmaḥ | kuto vaiṣāṃ saṃkhyā lakṣaṇaṃ vi ¦

[P 10v3] ṣayo bhaviṣyati svataḥ parataḥ | ubhyato vā samutpattir iti sarvam etan na vaktavyam asmābhiḥ | yady evan ni □ ścayo nạ̄(s)ti (bh)ạvạ(t)ạ(ḥ) + + + + + + + + + + + + + [61]m +(p). lạbhyate bhavatạ̄(m)[62] + ... p(i) parato na dvābhyāṃ nāpy ahetuto □ bhāvā bhavantīti | ucyate | niścitam ida(ṃ) vākya lokasya svạprạsiddha-yevopapattyā nāryāṇāṃ | kiṃ khalv āryā ¦

[P 10v4] ṇām upapattir nāsti | kenaitad uktam asti vā nāsti[63] ceti | paramārtho hy āryas tūṣṇībhāvas tataḥ kutas tatra prapañcasambhavo

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[57] Part of the palm leaf has broken off and shifted to the right, with the result that more than two *akṣara*s appear to be missing here.

[58] The following section of palm leaf has broken off and been placed back where it belongs, but is upside down.

[59] The inverted piece ends here.

[60] The *akṣara* shapes suggest *syāsyā*; one of the *syā*s may have been cancelled.

[61] A second line of *akṣara*s written on the same inverted piece as mentioned above begins here.

[62] The inverted piece ends.

[63] An unreadable correction has been written and then erased in the upper margin above *kenaitad uktam asti vā nāsti*. The *akṣara*s of *kenaitad uktam asti vā nāsti* are smaller and written more tightly than the surrounding *akṣara*s, indicating that this was the area of erasure and correction.

ya ◎ ta upapattir anupa{|}patti(r) vā syā̞t* | ya̞(di) hy ā̞ +yā̞ u .. pa̞ttin n. va̞ .ṇṇa̞ya̞nti k. na khalv i{|}dān(īṃ) paramārthaṃ lokaṃ bodhayiṣyanti | na kha ¦ ◎ lv āryā lokasa{|}vyavahāreṇopapattiṃ varṇṇayanti kin tu lokata eva yā prasiddhopapattis tāṃ parāvabodhārtham a ¦

[P 10v5] bhyupetya tayaiva lokam bodhayanti | yathaiva hi vidya{|}mānām api śarīrāsucitāṃ viparyāsānugatā rāgiṇo ¦ □ nopalabhyante śubhākārañ cābhūtam adhyāropya parikliśyante | teṣām vairāgyārthan tathāgatanirmmito devo vā śubhasaṃjñayā prāk pra □ cchāditān* kāyadoṣānupavarṇṇayet santy asmin* kāye keśā ityādinā | te ca tasyāḥ śubhasaṃjñāyā vigamā

[P 10v6] d vairāgyam āsādayeyuḥ | evam ihāpy āryaiḥ sarvvathāpy anupalabhyamānātmakam bhāvānām avidyātimiropahata ¦ □ matinayanatayā viparītaṃ svabhāvam adhyāropya kvacid ye kecid viśeṣam atitarām parikliśyanti pṛthagjanāḥ | tān idānīm āryā ¦ □ s tatpraśiddhyaivopapattyā paribodhayanti | yathā vidyamānasya ghaṭasya na mṛdādibhya utpāda ity abhyupeta

[P 10v7] m evam utpādānu pūrvvam vidyamānasya ghaṭasya vidyamānatvān nāsty utpāda ity avaśīyatāṃ | yathā ca parabhūte{|}bhyo ¦ □ jvālāṅgārādibhyo ’ṅkurasyotpattir nāstīty abhyupetam evam vivakṣitebhyo pi bījādibhyo nāstīty avaśīyatāṃ | athāpi syād anu ¦ □ bhava eṣo ’smākam iti | etad apy ayuktam* | yasmād anubhava eṣa mṛṣā ’nubhavatvā{t}t taimirikadvicandrādya ¦

[P 11r1] nnabhavavad iti | tataś cānubhavasyāpi sādhyasamatvāt tena pratyavasthānaṃ na yuktam iti | tasmād anutpannā bhāvā i ¦ □ ty evaṃ tāvad viparītasvarūpādhyāropapratipakṣeṇa prathamaprakara-

ṇārambhaḥ | idānīṃ kvacid yaḥ kaścid viśeṣo dhyāropita ¦ □ s tadviśeṣāpākaraṇārthaṃ śeṣaprakaraṇārambhaḥ | gantṛgantavyagamanādiko pi niravaśeṣo viśeṣo nāsti pratītya

[P 11r2] samutpādasyeti pratipādanārthaṃ | atha syād eṣa eva pramāṇaprameyavyavahāro laukiko 'smabhiḥ śāstreṇā ¦ □ nuvarṇṇita iti | tadanuvarṇṇanasya tarhi phalaṃ vācyaṃ | kutārkikaiḥ sa nāsito viparītalakṣaṇābhidhānena tasyāsmābhiḥ □ samyaglakṣaṇam uktam iti ced etad apy ayuktam* | yadi hi kutārkikair viparītalakṣaṇapraṇayanaṃ kṛtaṃ na la

[P 11r3] kṣye vaiparītyaṃ lokasya syāt tadartham prayatnasāphalyaṃ syān na caitad evam iti vyartha evāyaṃ prayatna iti | api ca □ yadi pramāṇādhīnaḥ prameyādhigamas tāni pramāṇāni kena paricchidyanta ityādinā vigrahavyāvarttanyāṃ vihito doṣas tada □ parihārāt* samyaglakṣaṇadyotakatvam api nāsti | kiñ ca yadi svasāmānyalakṣaṇadvayānurodhena pramāṇadva

[P 11r4] yam uktaṃ yasya tal lakṣaṇadvayaṃ kiṃ tal lakṣam asti | atha nāsti | yady asti tadā param prameyam astīti katham pramā ¦ ◎ ṇadvayam* | atha nāsti lakṣyan tadā lakṣaṇam api nirāśra̝yaṃ nāstīti kathaṃ pramāṇadvayaṃ | vakṣyati hi | lakṣaṇāsaṃpravṛttau ca na lakṣya ¦ ◎ m upapadyate | lakṣyasyānupapattau ca lakṣaṇasyāpy asambhava iti | atha syān na lakṣyate 'neneti lakṣaṇam*

[P 11r5] kin tarhi kṛtyalyuṭor bahulam iti karmaṇi lyuṭaṃ kṛtvā lakṣyate tad iti lakṣaṇaṃ | evam api tenaiva tasya lakṣyamāṇa ¦ □ tvāsambhavād yena tal la̝kṣya̝te (t)a̝ .. karaṇa̝ + ka̝(r)ma̝ .. (r).(ā) .. + + + .. va doṣaḥ | atha̝ syāt(*) jñānasya karaṇatvāt tasya ca svalakṣaṇa □

ntarbhāvād ayam adoṣa iti | ucyate | iha bhāvānām anyāsādhāraṇam ātmīyaṃ yat svarūpaṃ tat svalakṣaṇaṃ | tadya

[P 11r6] thā pṛthivyāḥ kāṭhinyaṃ vedanāyā anubhavo yāvad vijñānasya viṣayaṃ prati vijñaptis tena hi tadvān* lakṣyata iti ⎕ kṛtvā prasiddhyanugaṭā̤+ + + + +i .. .. .. y. .. .. + + (nam). bhyupagacchatā vijñānasya ca karaṇabhāvaṃ pratipadyamānenedam u ¦ ⎕ ktam bhavaṭi (|) svalakṣaṇasyaiva kar(m)atā svalakṣaṇāntarasya karaṇabhāvaś ceti | tatra yadi vijñānasvalakṣaṇaṃ karaṇaṃ

[P 11r7] tasya vyatiriktena karmmaṇā bhavitavyam iti (s)a eva doṣaḥ | atha syād yat (p)+ (th)i(vyā) +i .ạtạṃ (k)ā(ṭh)i .ā +i +ạṃ +i .ā(n)ạ ¦ ⎕ gamyaṃ .. + + + + + + + + + + + + + + + + + + .. vạṃ tarhi .i + + + .. kṣaṇasya karmatvābhāvāt* prameyatvaṃ na syāt* ka ⎕ rmarūpasyaiva svalakṣa(ṇ)asya prameyatvāt* | ta + .a dvividhaṃ prameyaṃ svalakṣaṇaṃ sāmānyalakṣaṇañ cety etad vi ¦

[P 11v1] śeṣya vaktavyaṃ | kiñcit* svalakṣaṇaṃ prameyaṃ ya(l l)akṣyata ity evaṃ vyapadiśyate | kiñcid aprameyaṃ yal lakṣya(t)e ' .. .. (ti) ¦ ⎕ .. + .ī .. .. .. (to)[64] (yathā) + + + + + + (ṇ). .. .. (pa) +i .. lpanā ¦ ⎕ (y)ā(m). .i + +[65] + + + + + + + + + + + + + +i + s(t)i tạtạḥ s(v)ạsạmvittyā grahaṇāt* karmmatāyāṃ sa

[P 11v2] tyām asty eva prameyāntarbhāva iti | ucyate | vistar+ ṇạ (m)ạdhyamakāvatāre svasamvittiniṣedhāt* svalakṣaṇaṃ sva ¦ ⎕ + .. (ti) + ..

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[64] *te* | ?

[65] The visible vowel is *e* or *o*.

ṇāsiddham asambhavā □ (l la)kṣyābhāve nirạ̄śrạ(y)+ (ḥ) | ṭathā cok.am āryaratnacū

[P 11v3] ḍaparipṛcchāyāṃ | sa cittaṃ samanupaśyan* cittadhārāṃ paryeṣate kutaścit tasyautpattir iti {|} tasyaivam bhavati āla □ mbane sati cittạ+ sạ(m)utpạ .. + + + + + + + .bạnạm. .. + + + (th)ạ (y)ạ + + + + + + (d)+ vạ citta. | yadi tāvad anyac (c)ālambanam anya □ c cittaṃ tadā dvicittatā bhaviṣyati | atha yad evālambanan tad e(v)a cittạn tạt kathañ c+ tt+ nạ cittạ+ sạmạnupạ(śy)ạti | na ca cittam*

[P 11v4] cittaṃ samanupaśyati | tadyathāpi nāma tayaivāsidhārayā saivāsidhārā na śakyate chettuṃ | na tenaivāṅgulyagreṇa tad evāṅgulya ◎ graṃ śakyate sprạṣṭuṃ | evam eva na ten(ai)va (c)itte .. tad eva .. + + kyạ+ drạṣṭuṃ | tasyaivaṃ yonisaḥ prayuktasya yā cittasyānavasthātā ◎ nocchedaśāśvatatā na kūṭasthatā nāhetukī na pratyayaviruddhā na tato nānyato na saiva nānya tā. cittadhā ¦

[P 11v5] rāṃ cittalatāṃ cittadharmmatāṃ cittānavasthitatāṃ cittāpradhāratāṃ | cittādṛśyatāñ cittasvalakṣaṇatān tathā □ jānāti tathā paśyati yathā tathatāñ ca na virodhayati | tāñ ca cittavivekatāṃ tathā prajānāti tathā paśyati | iyaṃ ku ¦ □ laputra citte cittānupaśyanā smṛtyupasthānam iti | tad evaṃ nāsti svasamvittis tadabhāvāt* kiṃ kena la ¦

[P 11v6] kṣyate | kiñ ca bhedena vā tal lakṣyaṇaṃ lakṣyāt syād abhedena vā | tatra yadi tāvan bhedena tadā lakṣyād bhinnatvād alakṣaṇa □ val lakṣaṇam api na tal lakṣaṇam* | lakṣaṇāc ca bhinnatvād alakṣyaval lakṣyam api na lakṣyam* | tathā lakṣyād bhinnatvāl lakṣaṇasya lakṣa

□ ṇanirapekṣyaṃ lakṣyaṃ syāt tataś ca na tal lakṣyaṃ lakṣaṇa-nirapekṣatvāt* khapuṣpavat* | athābhinne {|} lakṣya ¦

[P 11v7] lakṣaṇe tadā lakṣaṇā{{}}d avyatiriktatvāl lakṣaṇasvātmavad vihīyate lakṣyasya lakṣyatā | lakṣyāc cāvya □ tiriktatvāl lakṣya-svātmaval lakṣaṇam api na kṣaṇasvabhāvam* | yathoktaṃ | lakṣyā lakṣaṇam anyac cet*[66] syāt tal lakṣyam alakṣaṇam* □ | tayor abhāvo ’nanyarthe viṣpaṣṭaṃ kathitaṃ tvayeti | na ca vinā tattvonyatvena lakṣya({kṣy})kṣaṇasiddhāv anyā

[P 12r1] gatir asti | tathā ca vakṣyati | ekībhāvena vā siddhir nānābhāvena vā yayoḥ | na vidyate tayoḥ siddhiḥ kathaṃ ¦ □ na khalu vidyata iti | athāvācyatayā siddhir bhaviṣyatīti cen naitad evaṃ | avācyatā hi nāma parasparavibhāgaparijñā □ nābhāve sati bhavati | yatra ca vibhāgaparijñānaṃ nāsti tatredaṃ lakṣaṇam idaṃ lakṣyam iti viśeṣataḥ paricchedā

[P 12r2] sambhave sati dvayor apy abhāva eveti | tasmād avācyatayāpi nāsti siddhiḥ | api ca yadi vijñānaṃ karaṇaṃ vi □ ṣayasya paricchede kaḥ karttā na karttāram[67] antareṇāsti karaṇādīnāṃ sambhavas chidikriyāyām iva | atha cittasya tatra katṛtvaṃ parika □ lpyate tad api na yuktaṃ yasmād arthamātradarśane cittasya vyāpāro ’rthaviśeṣe caitasānāṃ | tatrārthadṛṣṭivi

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[66] *t** is inserted from below.

[67] A *kākapada*, the correction *na ca karttā*, and then the number ‘2’ have been written and subsequently erased in the upper margin above this word. An insertion mark has been written after °*tā* in the word *karttāram* of the text. The *akṣara*s *paricchede kaḥ karttā na karttā* are written more tightly and smaller than the surrounding *akṣara*s to include the correction. It would appear that the scribe forgot to add *ca* in his corrected text.

[P 12r3] jñānan tadviśeṣe tu caitasā ity abhyupagamāt* | ekasyāṃ hi pradhānakriyāyāṃ sādyāyāṃ yathāsvaṃ guṇapradhā □ nabhāvenāṅgībhāvopagamāt* syāt karaṇādīnāṃ karaṇāditvaṃ na (ce)ha jñānavijñānayor ekā pradhānakriyā kin tarhy arthamātrapari □ cchittir jñānasya pradhānakriyā vijñānasya tv arthaviśeṣapariccheda iti nāsti vijñānasya karaṇatvaṃ nāpi ¦

[P 12r4] cittasya kartṛtvaṃ tataś ca sa eva doṣaḥ | atha syād anātmānaḥ sarvadharmā ity āgamāt kartuḥ sarvatrābhāvāt* ◎ karttāram antareṇāpi vidyata eva kriyādivyavahāra iti | etad api nās(t)i āgamasya samyagarthānavadhāraṇāt* | etac co ◎ ktaṃ madhyamakāvatāre athāpi syād yathā śilāputrakasya śarīraṃ rāhoḥ sira iti śarīrasirovyati ¦

[P 12r5] riktaviśeṣaṇāsambhave pi viśeṣaṇaviṣeṣyabhāvo ({sti})sty evaṃ pṛthivyāḥ svalakṣaṇam iti svalakṣaṇavya □ tiriktapṛthi(v)yasambha̝ve pi .. viṣya̝tīti | naita̝ .e + + + + + + + + + + + + + + + + + dipāṇyādimat sahābhā ¦ □ vipadārthāntarasāpekṣatāpravṛttau śarīraśiraḥśabdamātrālambano buddhyupajananaḥ sahacāripadārthān.a

[P 12r6] rasyakāṅkṣā eva varttate kasya śarīraṃ kasya śira iti | itaro pi viśeṣa̝ṇā .. ra̝sa̝mba̝ndhanirācikī ¦ □ rṣa(yā) ₊i + □ ha tu kāṭhinyādivya(t)i(r)ik.a̝p. (th)iv(y)ā(dy). + + + + .i + ...i .. + + .i .. (ṣya)bhāva̝ḥ | .. . (th)ikair vyati ¦

[P 12r7] riktalakṣyābhyupagamāt tadanurodhena viśe(ṣ)a̝ṇābhidhāna̝m a̝d₊ .. m i(t)i na ce + + + + + + + + + + (par)ika̝lpi □ + □

prajñaptivat svaśarīropạdạ̄nạsyạ (śi) + +(u) +rạ kạ(syo)pạ̄dạ̄tu +l(au)-k(i)kạvyạvạh(ārāṅgabhūtasya vi)śeṣa(ṇ)asyāvi

[P 12v1] cāraprasiddhasya sadbhāvāt* śira upādānasya ca rāhor upạ̄(d)ạ̄ .(u). (s)ạd.ạ̄ .ạ̄d ạ(yu) + + + + + (r). nạ+ (|) (ś). rīra(śi) .. □ + vicạ̄rạ̄(pr)ạ □ vṛtter avicārataś ca lau +i + ryamāṇa ā ¦

[P 12v2] tmā na sambhavati | api ca lokasaṃvṛtyā skandhān upādā-yāsyāstitvam evaṃ rāh(u)śilạ̄putrạkạy(o)r apīti nāsti □ nid. + ... + ... + + + k+ ṇạ ca lakṣaṇam* □ nirāśrayaṃ tathāpi saṃvṛtir (e)ṣeti paraspa-rāpekṣạ̄mạ̄trạ(y)ā (si) .. .. .. .ạvạsthạ̄(p)ạyạ̄+ bạbhūvu(r) ā .āryāḥ |

[P 12v3] avaśyaṃ caitad evam abhyupeyaṃ | anyathā hi saṃvṛtir upapattyā na viyujyet* | .adā tattvam (e)va syān .a samvṛtiḥ | na co □ papatyā vicāryamạ̄ .ạ̄ .ạ̄+ .. .(ā)putrạkạ̄dīnā{{}}m+ vạ̄(s)ạmbhạvạḥ (kin) tạ +(hi) + + +ạ̄ .. (yā) + + .(ū) .. (ve)dạnādīnām api nāsti □ sambhava iti | teṣām api samvṛtyā śilāputrasyevāstitvam āstheyaṃ syān na caitad evam ity asad etat* | atha ¦

[P 12v4] syāt kim anayā sūkṣmekṣikayā naiva hi vayaṃ sarvam amuṃ pramāṇaprameyavyavahāraṃ satyam ity ācakṣmahe kin tu lo ¦ ◎ kaprasiddhir eṣā ’munā nyāyena vyavasthāpyata iti | ucyate | vayam apy evaṃ brumaḥ kim anayā sūkṣmekṣikayā laukike vyavahāre ◎ ’vatāritayā tiṣṭhatu tāvad eṣā viparyāsamātrāsāditātmabhāvasattākā saṃvṛtir mumukṣāṇāṃ mokṣāvā ¦

[P 12v5] hakakuśalamūlopacayahetur yāvan na tatvādhigama iti | bhavāṃs tv enāṃ samvṛtiparamārthasatyavibhāgadurvi □ dagdhabuddhitayā kvacid upapattim avatāryānyāyato nāśayati | s(o) ’haṃ saṃvṛtisatyavyavasthāvaicakṣaṇyāl laukika eva pakṣe sthi □ tvā saṃvṛtyekadeśanirākaraṇopakṣiptopapatyantareṇa vinivarttayan* lokavṛddha iva lokācarāt pa ¦

[P 12v6] {tya}[68]ribhrasāmānaṃ bhavantam eva nivarttayāmi no tu samvṛtim* | tasmād yadi laukiko vyavahāras tadāvaśyaṃ la □ kṣaṇaval lakṣyeṇāpi bhavitavyan tataś ca sa eva doṣaḥ | atha paramārthas tadā lakṣyābhāval lakṣaṇadvayasyāpy utpattir nāstīti □ kutaḥ pramāṇadvayaṃ | atha śabdānām evaṃ kriyākārakasambandhapūrvikā vyutpattir nāṅgīkriyate | tad idam a

[P 12v7] tikaṣṭaṃ tair eva kriyākārakasambandhapravṛttaiḥ śabdair bhāva{|}n* vyavaharati śabdārthaṃ {|} kriyākaraṇādikañ ca ne ¦ □ cchatīti aho batecchāmātraprati[69]baddhapravṛttitā bhavataḥ | yadā caivaṃ prameyadvayam avyavasthitan tadā sāmānyalakṣaṇavi ¦ □ ṣa̱ya̱tvenāga̱māder nāpramāṇāntaratvam* | kiñ ca ghaṭaḥ pratyakṣa ity evamādikasya laukikavyavahārasyā

[P 13r1] saṃgrahād āryavyavahārābhyupagamāc cāvyāpitā lakṣaṇasyeti na yuktam etat* | atha syād ghaṭopādānaṃ nīlādayaḥ ¦ □ pratyakṣāḥ pratyakṣapramāṇaparicchedātvāt tataś ca yathaiva kāraṇe kāryopacāraṃ kṛtvā buddhānāṃ sukham utpāda iti vyupadiśyate e □ vaṃ

[68] Two short strokes above the *akṣara* indicate the deletion.

[69] °*pratirbaddha*°?

pratyakṣanīlādinimittako pi ghaṭaḥ kāraṇe kāryopacāraṃ kṛtvā pratyakṣa iti vyapadiśyate | naivaṃvi ¦

[P 13r2] dhe viṣaye upacāro yuktaḥ | utpādo hi loke sukhavyatirekeṇopalabdhaḥ sa ca saṃskṛtalakṣaṇasvabhāvatvād a ¦ ▯ nekaduḥkhasatahetutvād asukha eva sa sukha iti vyupadiśyamāno ’sambaddha evety evaṃvidhe viṣaye yukta upacāraḥ (gh)aṭaḥ pratya ▯ kṣa ity atra tu na hi ghaṭo nāma yo ’pratyakṣaḥ pṛthag upalabdho yasyopacārāt pratyakṣatvaṃ syāt* | nīlādivyati

[P 13r3] riktasya ghaṭasyābhā̩vā̩d aupacārikaṃ pratyakṣatvam iti ced evam api sutarām upacāro na yukta upacaryamā ¦ ▯ ṇasyāśrayasyābhāvāt* | na hi kharaviṣāṇṇe taikṣṇyam upacar(y)ate | api ca lokavyavahārāṅgabhūto ghato yadi nīlādi ¦ ▯ vyatirikto nāstīti kṛtvā tasyopacārikaṃ pratyakṣatvaṃ parikalpyate | nanv evaṃ sati pṛthivyādivyatirekeṇa nī

[P 13r4] lādikam api nāstīti nīlāder aṣyaucārikaṃ pratyakṣatvaṃ kalpyatāṃ | yathoktaṃ rūpādivyatirekeṇa ya ◎ thā kumbho na vidyate vāyvādivyatirekeṇa {|} tathā rūpan na vidyata iti | tas.ād evamādikasya lokavyavahārasya lakṣaṇe ◎ nāsaṃgrahād avyāpitaiva lakṣaṇasyeti | tatvavidapekṣayā hi pratyakṣatvaṃ ghaṭādīnāṃ nīlādīnāñ ca neṣya ¦

[P 13r5] te | lokasaṃvṛtyā tv abhyupagantavyam eva pratyakṣatva(ṃ) ghaṭādīnām* | api cāparokṣārthavācitvāt pratyakṣa ¦ ▯ śabdasyākṣ(ā)bhi(mu) .. (r).(ḥ) pra̩tiga̩tam a̩kṣa̩m a̩smi(n)+ i(t)i .. (tvā gh). + + + + + + + + + + + (ty)a̩kṣa̩tvaṃ siddham bhavati | ta ▯ t

paricchedakasya jñānasya tṛṇatuṣāgnivat pratyakṣakāraṇatvāt pratyakṣatvaṃ vyapadiśyate | yas tv akṣam akṣam pra

[P 13r6] ti vartata iti pratyakṣaśabdaṃ vyutpā({da})yati tasya jñānasyendriyāviṣayatvād viṣa(y)aviṣayitvāc ca (n)a yuktā □ vyut(p)a̝ +i + sya paṭuma .. ¦ □ tānuvidhānād vijñānānā(ṃ) ta̝dvikāra̝vikāritvād āś(r)ayeṇai .a̝ .. (p)a̝de(śo) bha(v)a̝ti ca̝kṣurvijñānam iti | e

[P 13r7] (va)(ṃ) yady apy artham artham prati varttate tathāpy akṣam akṣam ā(ś)+i .. .. .. rttamānam vijñā .. + + yeṇa (vy)a̝pade .. + □ + ṇa tulyan ta □ tra hi viṣayeṇa vijñā + (do) nopadarśi

[P 13v1] (t).ḥ syāt* manovijñānasya cakṣurādivijñānaiḥ sahaikaviṣaya̝pravṛttatvāt* | tathā hi nīlādiviṣayaṣaṭka ¦ □ + āśrayeṇa tu vyapade □ śe manovijñānasya cakṣurādivijñānaviṣa̝ya̝pra̝vṛtti + + + + + + spa̝(r)+ + + + + (bh)avati iha tu pramā ¦

[P 13v2] ṇalakṣaṇavivakṣayā kalpanāpoḍhamātrasya pratyakṣatvābhyupagame sati sa[70]vikalpakād iva tadviśeṣasyā □ bhimatatva̝d a̝sa̝dha̝ + + + (r)a̝(ṇe)na vya̝pa̝d+ ś(e) sa̝ + + (kiñci)t pra̝ + + + + .. (l)a̝ .. .. (|) + + + (p)+ +[71] tantrāyāñ ca pramāṇa □ saṃkhyāpravṛttau prame-

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[70] *saṃ*?

[71] The akṣara *ra* and part of another erased *akṣara* are covered by a palm-leaf fragment.

yākārānukāritāmātratayā ca samāsāditātmabhāvasattākayoḥ pramāṇayo

[P 13v3] ḥ svarūpasya vyavasthāpanān nendriyeṇa vyapadeśaḥ kiñcid upakarotīti sarvathā viṣayeṇaiva vyapadeśo □ nyāyyaḥ | loke pratyakṣaśabdasya prasiddhatvād vivakṣite 'rthe pratyartham iti vāprasiddhatvād āśrayeṇai(va) vyutpattir āśrīyata i □ ti cet* | ucyate | asty ayaṃ pratyakṣaśabdo lokaprasiddhaḥ sa tu yathā loke tathāsmābhir ucyate eva yathā ¦

[P 13v4] sthitalaukikapadārthatiraskāreṇa tu tadvyutpāde kriyamāṇe prasiddhaśabdatiraskāropi syāt tataś ca pra ◎ tyartham ity eva syāt* | ekasya ca cakṣurvijñānasyai[72]kaindriyakṣaṇāśrayasya pratyakṣatvaṃ na syād vīpsārthābhāvāt* | ekaikasya ca pra ◎ tyakṣatvābhāve bahūnām api na syāt* | kalpanāpoḍhasyaiva ca jñānasya pratyakṣatvābhyupagamāt tena ca lokasya saṃ

[P 13v5] vyavahārābhāvāt* | laukikasya ca pramāṇaprameyasya vyākhyātum iṣṭatvād vyarthaiva pratyakṣapramāṇaka ¦ □ lpanā saṃjāyate | cakṣur vijñānasamaṅgī nīlaṃ jānāti no tu n(ī)lam iti cāgamasya pratyakṣalakṣaṇābhidhānasyāprastuta ¦ □ tvāt pañcānām indriyavijñānānāṃ jaḍatvapratipādakatvāc ca nāgamād api kalpanāpoḍhasyaiva vijñā

[P 13v6] nasya pratyakṣatvam iti na yuktam etat* | tasmāl loke yadi lakṣyaṃ {{}} yadi vā lakṣaṇaṃ svasāmānyalakṣaṇa □ m vā sarvam eva sākṣād upalabhyamānatvād aparokṣam ataḥ | pratyakṣaṃ vyavasthāpyate | tadviṣayeṇa jñānena saha | dvicandrādī □ nān tv ataimiri-

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[72] *ye*?

kajñānāpekṣayā ’pratyakṣatvam* | taimirikādyapekṣayā tu pratyatvam evā parokṣaviṣa

[P 13v7] yan tu jñānaṃ sādhyāvyabhicāriliṅgotpannam anumānam* | sākṣād atīndriyārthavivādām āptānāṃ yad vacanaṃ □ sa āgamaḥ | sādṛśyād ananubhūtārthādhigama upamānaṃ {ḥ} gaur iva gavaya iti yathā | tad evaṃ pramāṇacatuṣṭayāl lokasyā □ rthādhigamo vyavasthāpyate tāni ca parasparapekṣayā sidhyanti | tasmāl laukikakṣam evāstu yathādṛṣṭam i ¦

[P 14r1] ty alaṃ prasaṅgena prastutam eva vyākhyāsyāmaḥ[73] | laukika eva darśane sthitvā buddhānām bhagavatān dharmadeśanā | et u ¦ □ pamābhi nidarśana vakṣye kin tu n{ā}a teṣ{ā}a samo iha kaścit* | paṇḍitavijñajanā ////

[P 14r2] natimiraghnasya jñānalokasya te mane na ravir viṣaye bhūmiṃ khadyotīm api vindatītyādi | atrāhu □ ḥ svayūthyāḥ | yad idam uktan na svata utpadyante bhāvā iti tad yuktaṃ svata utpattivaiy ////

[P 14r3] cyate nāpi parata iti tad ayuktaṃ yasmāt parabhūtā eva[74] bhagavatā bhāvānām utpādakā nirdiṣṭaḥ ‖ ° ‖ catvāraḥ □ pratyayā hetur ārambaṇam anantaram* | tathaivādhipateya(ñ ca)[75] pratyayo nāsti pañcamaḥ | tat+a̱ (n)ir .. ////

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[73] A *syā*, with the numeral ‘1’ beside it and a *kākapada* immediately below, has been written in and later erased from the upper margin above *vyākhyāsyāmaḥ*. The *akṣara*s *vyākhyāsyā* are written tightly in the text, indicating that the original text was erased at this point to allow for inclusion of the correction.

[74] *evaṃ*?

[75] In the upper margin the correction *teya* and then the line-indicating numeral ‘3’ have been written and subsequently erased. The *akṣara*s *vādhipateya*(*ñ ca*) of the text have been written more tightly and smaller than the surrounding *akṣara*s,

[P 14r4] tasyārambaṇapratyayaḥ | kāraṇasyānantaro nirodhaḥ {|} kāryasyotpattipratyayas tadyathā bījasyānantaro niro ◎ dho[76] aṅkurasyotpādapratyayaḥ | yasmin sati yad bhavati tat tasyādhipateyam i ////

[P 14r5] dhārayanti pratyayo nāsti pañcama iti | tasmād ebhyaḥ parabhūtebhyo bhāvānām utpattir asti parata u ¦ □ tpattir iti | atrocya̝te | naiva̝ hi .. (vānā) .. + + +e(bhyaḥ) pra̞tya̞ .. + ////

[P 14r6] (teṣ)+ pratyayeṣu samasteṣu vyasteṣu vyastasamasteṣu hetupratyayasāmagryām anyatra vā kvacid bhāvānāṃ kā □ ryā(ṇā) .. .. ////

[P 14r7] + + + bhavanaṃ bhāva utpādaḥ | parebhya utpādaḥ pa .. (bhā) .(ḥ |) .. na̝ vidya̝te tasmād a̝y+ k(t)a̝m eta̝(t p.) .. ////

[P 14v1] +u +t+ (yoḥ) parasparāpekṣaṃ paratvaṃ na caivaṃ bījāṅkura{|}yor yauga̞padyaṃ | tasmād avidyamāne {.}svabhāve kā̞ +yā̞ □ ////

[P 14v2] g evopavarṇṇitaḥ | tad evaṃ pratyayebhya utpādavādini praṣiddhe kriyāta utpādavādī manyate na cakṣū ¦ □ rūpā̞da̞(ya)ḥ .. t+ + + + + + + + + + + + .. na̞ja(ni) + .. ////

[P 14v3] cyate ‖ ° ‖ kriyā na pratyayavatī | yadi kriyā kācit syāt* sā cakṣurādibhiḥ pratyayaiḥ pratyayava □ tī vijñānaṃ janayet* | na tv asti kathaṃ kṛtvā̞ | iha̞ kriy(e)ya̞m i(ṣ)ya̞mā̞ṇā̞ ////

indicating that the original text must have been erased and rewritten to include the correction.

[76] *dho* is written in the space to the left of the beginning of the line. It is formed in an unusual way and has likely been written by a second hand (possibly, but not necessarily, the proofreader's).

[P 14v4] rttrā vinā janir iyaṃ na ca yuktarūpetyādivacanāt* jāyamāne pi bhāve kriyā na sambhavati jātājāta ¦ ◎ vyatirekeṇa jāyamānābhāvāt* | yathoktam* | jāyamānorddhajātatvāj jā̤(ya) .. .. ////

[P 14v5] vāha | kriyā na pratyayavatīti viśeṣaṇaṃ nāsti na viśeṣyam ityādinā pratipāditam etan madhyama ¦ □ kāvatāre | na hi vandhyāputro gomān ity ucyate | yady evam apratyayavatī tarhi bh ////

[P 14v6] n(t)+ mayaḥ paṭo na yukta iti vīraṇamayo ’byupagamyate | tasmāt kriyā na bhāvajanikā | atrāha ¦ □ yady evaṃ kriyāyā asambhavaḥ pratyayās tarhi janakā bhaviṣyanti bhāvānām iti ////

[P 14v7] + + + +[77] iti | ucyate | kriyāvantaś ca santy uta neti prakṛtenābhisambandhaḥ | utaśabdo ’trāvadhāra ¦ □ ṇe | tatra kriyāyā abhāva uktaḥ | kathaṃ kriyāvatvaṃ pratyayānām iti | yathā ca +(i) ////

[P 15r1] dhānam arthaśūnyaṃ atrāha | kin na etena kriyāvantaḥ pratyayā ityādivicāreṇa yasmāc cakṣurādīn* ({ni}) □ pratītya pratyayān* vijñānādayo bhāvā jāyante tasmāc cakṣurādīnāṃ pratyayatvaṃ tebhyaś cotpādo vijñānādīnām iti | eta □ d apy ayuktam ity āha || utpadyate pratītyemān itīme pratyayāḥ[78] kila {{}} | yāvan notpadyata ime tāvan nāpratya ¦

[P 15r2] yāḥ kathaṃ | yadi cakṣurādīn(*) pratyayān* pratītya vijñānam utpadyata ity asyeme pratyayā ucyante | nanu yāva ¦ □ t tad vijñānākhyaṃ kāryaṃ notpadyate tāvad ime cakṣurādayaḥ kathan nāpratyayāḥ | apratyayā evety abhiprāyaḥ | na cāpratyayebhya u □

[77] The first four *akṣara*s are covered by a piece of palm leaf that has curled back over them.

[78] The *visarga* is written above the main line.

tpattiḥ sikatābhyas tailasya atha mataṃ pūrvam apratyayāḥ santaḥ kincid anyaṃ pratyayam apekṣya pratyayatvaṃ prati

[P 15r3] padyanta iti | etad apy ayuktaṃ yat tat pratyayāntaram apratyayasya pratyayatvena kalpyate tad api pratyayatve sa ty asya pratyayo bhavatīti tatrāpy eṣaiva cinteti na yuktam etat* | kiñ ceheme cakṣurādayo vijñānasya pratyayāḥ kalpyamā nāḥ sato vā ’sya kalpyerann asato vā sarvvathā ca na yujyata ity āha ‖ ° ‖ naivāsato naiva sataḥ pratya

[P 15r4] yo ’rthasya yujyate | kasmād ity āha | asataḥ pratyayaḥ kasya sataś ca pratyayena kim* | asato hy arthasyāvi ◎ dyamānasya kathaṃ pratyayaḥ syāt* | bhaviṣyatā vyapadeśo bhaviṣyatīti cen naivam* | bhaviṣyatā ced vyapadeśa iṣṭaḥ śaktim vi ¦ ◎ nā nāsti hi bhāvitā ’syetyādinoktadoṣatvāt* | sato pi vidyamānasya labdhaja{{}}nmano niṣphalaiva pra ¦

[P 15r5] tyayakalpanā | evaṃ samastānāṃ pratyayānāṃ ({|}) kāryotpādanāsāmarthyenāpratyayatvam udbhāvyātaḥ paraṃ vyastā nām apratyayatvaṃ pratipādyate | atrāha | yady apy evaṃ pratyayānām asambhavas tathāpy asty eva lakṣaṇ(o)padeśāt pratyayaprasi ¦ ddhiḥ | tatra nirvarttako hetur iti lakṣaṇam ucyate hetupratyayasya na cāvidyamānasya lakṣaṇopadeśo ¦

[P 15r6] yukto vandhyāsutasyeveti | ucyate | syād dhetupratyayo yadi tasya lakṣaṇaṃ syāt* ‖ ° ‖ yasmāt* | na san nā san na sadasan dha̟rmo +ir+a̟r(tt)\ā\[79]te ya̟dā | ka̟tha̟ṃ +ir+a̟rtta̟(k)o (he)tu evaṃ sa̟ti .i + + + (|) + + +i(r)+ + + (utp)ādako yadi nirvartyo dharmo nirvarteta

[79] *tya*?

tam utpādako hetur utpā + (ye)n (n)a (tu) nirvarttate sadasadubhayarūpasya nirvartyasyābhā ¦

[P 15r7] + + (|) tatra san na nirvartyate vidyamānatvāt* | asann apy avidyamānatvāt* | sadasann api parasparavi(ru)ddha̩ ¦ □ + + + + + + + + + + ... + + + + + + + + + + + + + .. + pra̩tya̩y+ (ṣ)u(s)a̩(ttv)a̩(vi)[80] .. + + (n)āsti tataś ca ¦ □ yad uktaṃ lakṣaṇasambhavād vidyate hetupratyaya iti tad evaṃ sati na yujyate | idānīm ārambaṇapratyayani

[P 15v1] + + rtham āha || ° || anārambaṇa evāyaṃ saddha(r)ma upa(di) .. .. | athā̩nā̩ra̩mba̩ṇe dha +me kuta ārambaṇa̩+ puna̩ḥ □ + + + + + + (dh)a̩ +(mā)+ .. .. .. ya̩thā̩yoga+ rūp+ □ dinā sa teṣām ārambaṇapratyayaḥ | ayañ ca vidya̩mānānāṃ {|} vā pa̩rika̩lpyetāvidya̩(mānā)nām (vā | ta)

[P 15v2] tra vidyamānānāṃ nārthas tadārambaṇapratyayena dharmasya hy utpāttyartham ārambaṇaṃ pa̩rikalpyeta sa cāramba □ ṇā̩t pūrvaṃ vidyamān(ā ev)+ (ti) | + ... nā(r)am(b)a̩ .. .. .. (sv)ā̩tma̩nā̩ pra̩ .. ddhe kim a̩syā̩ra(m)ba̩ + (yog)+ na parikalpitene ¦ □ ty anārambaṇa evāyaṃ san avidyamāno (dh)a̩rmaś cittādikaḥ kevalaṃ sā̩ramba̩ṇa̩ ity ucya̩te bhava(dbh)iḥ ..

[P 15v3] manīṣikayā na tv asyārambaṇena kaścit sambandho sti | athāvidyamānasyārambaṇam parikalpyate tad api □ na yuktaṃ | anārambaṇa evāyam ityādi | avidyamāna̩sya hi nāsty āra(mb)a̩ṇena yogaḥ | a .. rambaṇa evāyaṃ sana dharma □ upadiśyate bhavadbhiḥ sārambaṇa iti vākyaśeṣaḥ | athānārambaṇe dharme kuta ārambaṇaṃ punaḥ | atha ¦

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[80] The previous seven *akṣara*s may belong to a floating piece of leaf.

[P 15v4] śabdaḥ praśne ({ḥ}) kuta iti hetau tenāyam arthaḥ | athaivam anārambaṇe dharme ’saty avidyamāne bhūyaḥ kuta āra ¦ ◎ mbaṇam* | ārambaṇakābhāvād ārambaṇasyāpy abhāva ity abhiprāyaḥ | kathan tarhi sārambaṇāś cittacaittāḥ | sāmvṛtam e ◎ tal lakṣaṇaṃ na pāramārthikam ity adoṣaḥ | idānīṃ samanantarapratyayaniṣedhārtham āha ‖ ° ‖ anu ¦

[P 15v5] tpanneṣu dharmeṣu nirodho nopapadyate | nānantaram ato yuktaṃ niruddhe pratyayaś ca kaḥ | tatra paścime ¦ □ ślokasyārddhe pādavyatyayo draṣṭavyaḥ | caśabdaś ca bhinnakrame niruddhe ceti | tenaivaṃ pāṭhaḥ | niruddhe ca pratyayaḥ kaḥ | nānanta □ ram ato yuktam iti | ślokabandhārthan tv evam uktam* | tatra kāraṇasyānantaro nirodhaḥ kāryasyotpādapra

[P 15v6] tyayaḥ samantarapratyayalakṣaṇaṃ | atra vicāryate | anutpanneṣu dharmeṣu kāryabhuteṣv aṅkurādiṣu ni ¦ □ rodho nopapadyate kāraṇasya bījādeḥ | yadaitad evaṃ tadā kāraṇasya nirodhābhāvād aṅkurasya kaḥ samanantarapratya □ yaḥ | athānutpanne pi kārye bījanirodha iṣyate | evaṃ sati niruddhe bīje ’bhāvībhūte ’ṅkurasya ka

[P 15v7] ḥ pratyayaḥ ko vā bījanirodhasya pratyaya iti | ubhayam etad ahetukam ity āha | niruddhe ca kaḥ pratya ¦ □ ya iti | caśabdo ’nutpannaśabdāpekṣaḥ | tenānutpanne cāṅkura bījādīnāṃ nirodha iṣyamāṇe py ubhayam etad ahetukam āpa □ dyata iti nānantaram ato yuktam* | atha vā na svato nāpi parata ityādinotpādo niṣiddhas tam abhisa ¦

[P 16r1] ndhāyāha | anutpanneṣu dharmeṣu nirodho nopapadyate nānantaram ato yuktam iti | api ca niruddhe pratyayaś ca □ ka ity atra

pūrvvakam eva vyākhyānaṃ | idānīm adhipatipratyayasvarūpa-niṣedhārtham āha ‖ ° ‖ bhāvānāṃ niḥsvabhāvā ¦ ▯ nāṃ na sattā vidyate yataḥ | satīdam asmin bhavatīty etan naivopapadyate | iha yasmin sati yad bhavati tat tasyā

[P 16r2] dhipateyam ity adhipatipratyayalakṣaṇam* | bhāvānāñ ca pratītyasamutpanna{|}tvāt* svabhāvābhāve kutas tad ya ¦ ▯ sminn iti kāraṇatvena vyapadiśyate | kutas tad yad idam iti kāryatvena | tasmān nāsti lakṣaṇato pi pratyayasiddhiḥ | atrā ▯ ha | tantvādibhyaḥ paṭādikam upalabhya paṭādes tantvādayaḥ pratyayā iti | ucyate | paṭādiphalapravṛ ¦

[P 16r3] ttir eva svarūpato nāsti kutaḥ pratyayānāṃ pratyayatvaṃ setsyati | yathā ca paṭādiphalapravṛttir asatī ¦ ◎ ti tathā pratipādayann āha ‖ ° ‖ na ca vyastasamasteṣu pratyayeṣv asti tat phalam* | pratyayebhyaḥ kathan tac ca bhaven na pratyaye ▯ ṣu yat* | tatra vyasteṣu tantuturi{|}vematasaraśalākādiṣu pratyekam paṭo nāsti tatrānupalabhyamānatvāt* |

[P 16r4] kāraṇabahutvāt* kāryabahutvaprasaṅgāt* | samuditeṣv api tantvādiṣu nāsti paṭaḥ pratyekam avayaveṣv a ¦ ▯ vidyamānatvāt* | ekasya kāryasya khaṇḍaśa utpattiprasaṅgāt* | tasmāt phalābhāvān na santi pratyayāḥ svabhāvata iti ‖ ◎ ‖ athāsad api ta{|}n tebhyaḥ pratyayebhyaḥ pravarttate | phalam ity abhiprāyaḥ syāt* | pratyayeṣv api nāsti pha

[P 16r5] lam iti | apratyayebhyo pi vīraṇādibhyaḥ kasmān nābhi-pravarttate paṭa iti nāsti phalapravṛttiḥ sva ¦ ▯ rūpataḥ | atrāha | yady

anyat (ph)a̮laṃ syā{i}[81]d anye ca̮ pra̮(ty)a̮ +(ā)s tadā kiṃ pratya̮yeṣu phalam asti nās+ī .i syāc cintā | nāsti tu vya ◻ tiriktaṃ phalaṃ kin tarhi pratyayam ayam eveti | ucyate ‖ ° ‖ phalañ ca pratyayam ayaṃ pratyayāś cā .. yaṃ ..

[P 16r6] mayāḥ | phalam asvamayebhyo yat tat pratyayamayaṃ kathaṃ | yadi pratyayamayaṃ pratyayavikāraḥ phalam iti vyava ¦ ◻ .thāpyate | tad ay+ ktaṃ | (y)+ .(ā)t t(e) pi pra̮tya̮yā asva̮ .. + + + + + (y)a̮(s)+ + vā ity a̮(r)thaḥ | ta̮n+ ma̮ +(o) hi paṭa ity ucyate syāt pa ¦ ◻ ṭo yadi tantava eva svabhāvasiddhāḥ syus te hy a(ś)u(m)ayā a. .. (v)ikārā na̮ sva̮bhā̮va .i .. + + (ś ca̮) te .. (o) ’svayaṃ ¦

[P 16r7] mayebhyo yat phalaṃ paṭākhyaṃ tat kathaṃ tantumayaṃ bha̮viṣ(y)a̮ +i | ya̮thok+a̮ṃ pa̮ṭa̮ḥ kāraṇataḥ siddhaḥ sid+ + + + ◻ + + + +i +i r+ + + + + +i + + + + + + + + + + + + + + + ya̮mayaṃ (ph)a̮ .. .. vi(d)yate | apratyayama ◻ yaṃ tarhy astu | nāpratyayamayaṃ phalaṃ saṃvidyata iti | tan(tu)mayo yadā paṭo nāsti (tad)ā̮ ka̮tha̮+ viruddho ¦

[P 16v1] vīraṇamayaḥ syāt* | a{|}trāha | mā bhūt phalaṃ pratyayāpratyaya̮n+ .. ma̮s tu vidya̮te | tathā̮ ca bhavān* bravīti | yady asa̮t pha̮la̮+ ◻ .. (ty)a̮y(e)bhyaḥ p+ + (rtt)a̮te | apratyay+ bhy(o) p(i) (k)a̮ + + + + + + + + + | na̮ (c)ā̮sa̮ti phale (p)a̮ + + ṭā̮khy+ ta̮ntuvīraṇānā̮(ṃ) (p)ratya ¦ ◻ yā̮nā̮(m) pra̮tya̮yatvaṃ yuktaṃ ataḥ phalam a(p)y a .tī(t)i | (u) +yate | syāt pha .aṃ yadi pratyayāpra(t)yayā eva̮ sy+(ḥ) + ti hi .. la i ¦

[81] The scribe wrote *di*.

[P 16v2] me ’sya pratyayā ime ’pratyayā iti syāt* | tac ca vicārya-māṇa(ṃ) nāstīti phalābhāvāt* pratyayāpratyayāḥ □ kuta̯ḥ | pratyayāś cāpratyayāś ceti (sa)māsaḥ | + + + +t+ bhā̯vā̯nā̯+ sva̯bhāvataḥ samutpatti .iti ‖ ° ‖ yathoktam ārya ¦ □ ratnākarasūtre | śūnyavidya na hi vi .. (t)e .. +i + +(t)a .ī(kṣi) (ś)a̯ .u(n)asya (v)ā pada̯m* | ya .. (vi) .. +i + + .. (t)aḥ (kv)aci ¦

[P 16v3] t* so na jātu parahetu bheṣyati | yasya naiva hi sabhāvubhā labhyate{ḥ |} so ’svabhāvu parapratyayaḥ kathaṃ | asvabhā ¦ □ vu paru kiṃ janīṣyatī eṣa hetu sugatena deśitaḥ | sa +(v)a̯ dha̯rmma acalā dṛd̯ha sthitā nirvikāra nirupadravāḥ śivāḥ | antarīkṣa □ pathatulya jānakā atra muhyati jagaṃ ajānakaṃ | śailaparvvata yathā akampiyā eva dha +ma + + + + (yāḥ) ¦

[P 16v4] sadā | no cyavanti na pi copapadyayū eva dharmata jinena deśita | ityādi | tathā yo na pi jāyati no cupa ◎ padyī na cyavate na pi jīryati dharmaḥ | tañ jinu deśayatī narasiṃhas tatra niveśayi satvaśatāni | yasya svabhāvu na vidyati ¦ ◎ kaścin no parabhāvatu kenaci labdhaḥ | nāntarato pi na bāhir ato vā labhyati tatra niveśayi nā̯(th)a̯ḥ | śā̯nta̯ ¦

[P 16v5] ga{{}}tī kathitā sugatena no ca gatī upalabhyati kāñcit* | tatra ca vyāharasī gatimukto muktaka mocayasī □ bahusatvān iti vistaraḥ ‖ ° ‖ ācāryacandrakīrttipādoparacitāyāṃ prasannapadāyāṃ madhya-kavṛttau pratyayaparīkṣā nā □ ma prathamaṃ prakaraṇaṃ ‖ ❀